

MISSIONS

An International Baptist Magazine

In This Issue

THE EYES OF THE WORLD
ARE UPON AMERICA

By Benjamin E. Mays

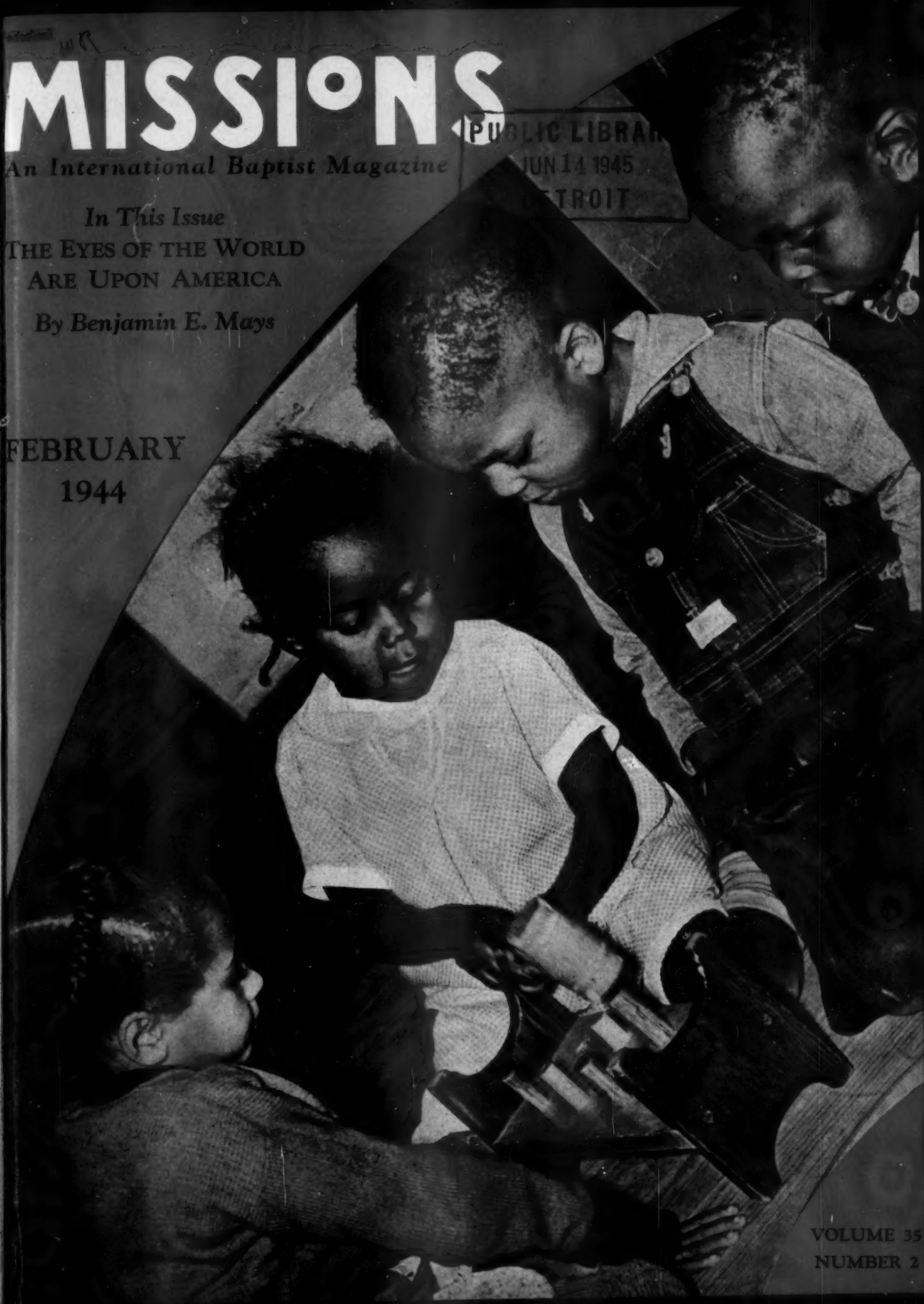
FEBRUARY
1944

PUBLIC LIBRARY

JUN 14 1945

DETROIT

VOLUME 35
NUMBER 2



~ Reaching Higher ~

ONCE again Northern Baptists are aiming higher in making their plans for the year ahead. Although the budget for 1944-45 is still in process of formulation, and will not be adopted in final form until the meeting of the Northern Baptist Convention in May, it is probable that the amount will be about half a million dollars more than the total of this year's budget.

The generous response of our people to World Emergency appeals, and their manifestation of a real sense of stewardship as God has prospered them, has led us to believe we can attain this greater goal. There are increasing signs that Baptists are becoming world-minded and are ready to play their full part in the creation of a better and more Christian world.

The broad program we have planned with this in view can only be carried out if we have the whole-hearted cooperation of our churches and their individual members — pledged to consistent support of our work through the Every Member Enlistment.

Has your church received its Every Member Enlistment materials? If not, write to your state convention office. Now is the time to start preparing for a successful spring Enlistment. The inspiring and helpful leaflets in the new packet will repay careful study

NORTHERN BAPTIST CONVENTION

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention

PUBLICATION COMMITTEE: C. S. Roush, *Chairman*, E. F. Adams, G. P. Beers, C. R. Chappell, S. B. Hazzard, G. Merrill Lenox, Irene A. Jones, Harriet W. Palmer, Luther Wesley Smith, Dorothy A. Stevens, Jesse R. Wilson

Publication Office, 10 Ferry Street, Concord, N. H. Executive and Editorial Offices, 152 Madison Avenue, New York City

Entered as second-class matter at the Post Office at Concord, N. H., under the act of March 3rd, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920. PRINTED IN THE UNITED STATES OF AMERICA

THE QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasional advertisements. The Contest is open only to subscribers.

1. Who is Robert Hadden Beaven?
2. What island is 30 miles from the Arctic Circle?
3. Who is the unsung hero of the war?
4. Where is Port Elizabeth?
5. Who made a speech in Edwardsville, Illinois?
6. What college has eight doctors of philosophy?
7. Who died on January 24, 1943?
8. What will not please everybody?
9. Who has never worn American clothes?
10. Where did a tea garden become a home for war orphans?
11. Who served as a missionary in China 1917-1929?
12. What college enrollment increased from 134 to 176?
13. Who were compelled to wear red arm-bands?
14. What is scheduled for May 23-26, 1944?
15. Who receives a salary of \$17.00 per year?
16. The South is reluctant to accept what?
17. Who had pastorates in Waltham and Brockton, Massachusetts?
18. Who made a trip around the world in 1937?

Rules for 1943-1944

FOR correct answers to every question (150 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed not later than July 15, 1944, to receive credit.

WHO'S WHO

In This Issue

Winifred L. Acock is a missionary of the Woman's Foreign Board in Japan, in service since 1922, and recently repatriated.

Juanita B. Anderson is Administrative Secretary of the Baptist Missionary Training School in Chicago.

MISSIONS

An International Baptist Magazine

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Address all correspondence to the New York Editorial Office

For subscription rates see page 124

Vol. 35

FEBRUARY, 1944

No. 2

In This Issue

FEATURAL

| | | |
|---|------------------------|-----|
| THE EYES OF THE WORLD ARE UPON AMERICA..... | Benjamin E. Mays | 74 |
| THE UNCONQUERABLE CHURCH IN OCCUPIED CHINA..... | Jesse R. Wilson | 80 |
| THEY FIGHT FOR DEMOCRACY THAT IS DENIED THEM..... | Virginia Swanson | 84 |
| THEY HAD TO SEND JIM CROW BACK HOME..... | Oliver Kirkpatrick | 86 |
| THE WORLD IS UNUSUALLY ROUND THIS YEAR..... | Margaret T. Applegarth | 88 |
| THERE'S NO PLACE LIKE HOME..... | Winifred M. Acock | 91 |
| DIVISIVE CONTROVERSY HAD NO CHANCE..... | William B. Lippard | 104 |

EDITORIAL

| | |
|--|----|
| WHITE TRIBUTE TO BLACK GREATNESS..... | 71 |
| THE WORLD TODAY..... | 72 |
| AND SO FAREWELL TO THE CONVENTION SERMON..... | 95 |
| THE PROPOSED NEW MISSION SOCIETY IS IMPROPERLY NAMED..... | 95 |
| THE FUTILITY OF BLUE PRINTS IF ONE ESSENTIAL IS MISSING..... | 96 |
| THE BULWARK OF LIBERTY AS DEFINED BY ABRAHAM LINCOLN..... | 97 |
| EDITORIAL COMMENT..... | 98 |
| THE GREAT DELUSION..... | 98 |

GENERAL

| | | |
|---|------------------|-----|
| ON SOLID GROUND..... | Charles A. Wells | 66 |
| GREAT FREEDOMS ARE THE GIFT OF GOD..... | | 93 |
| FACTS AND FOLKS..... | | 94 |
| REMARKABLE REMARKS..... | | 99 |
| THE LIBRARY..... | | 100 |
| NEWS FROM THE WORLD OF MISSIONS..... | | 102 |
| THE SECOND CYCLE OF WORLD PARISH DAYS..... | | 108 |
| THEY SERVED THEIR DAY AND GENERATION (Obituary Tributes)..... | | 121 |

DEPARTMENTAL

| | |
|---|-----|
| WOMEN OVER THE SEAS..... | 110 |
| TIDINGS FROM THE FIELDS..... | 112 |
| MISSIONARY EDUCATION: BAPTIST YOUTH FELLOWSHIP..... | 114 |
| MISSIONARY EDUCATION FOR CHILDREN..... | 118 |
| THE CROSS WORD PUZZLE PAGE..... | 122 |
| AROUND THE CONFERENCE TABLE..... | 123 |

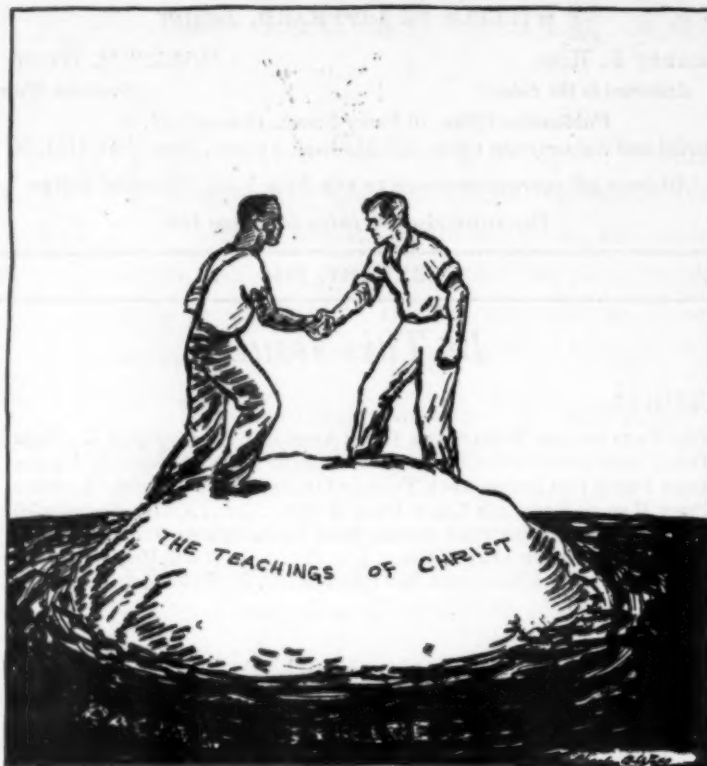
PICTORIAL

| | |
|---|-----|
| NEGRO GREATNESS..... | 70 |
| OTHER ILLUSTRATIONS (Listed in detail)..... | 128 |

Margaret T. Applegarth as author, member of the Woman's Foreign Mission Board and Chairman of the Interdenominational Committee on the World Day of Prayer needs no introduction to readers of *MISSIONS*.

On Solid Ground

CARTOON NUMBER 107 BY CHARLES A. WELLS



SHOUTING their patriotism in America are too many people whose attitudes reflect the evils America is fighting against. No sacrifice seems too great to assure the downfall of nazism, because it stands for racial arrogance and *herrenfolk* supremacy. Yet sweeping across America is racial strife in which the police and the civil authorities seemingly are able to add only confusion to the tumult. Guns and clubs do not subdue hatred; they merely play into the hands of vicious elements in America who would use racial strife as a road to power. As the violence spreads, the only voices that speak with vision and power come from religious leaders. Only the principle of interracial Christian brotherhood can really check the spread of race intolerance and can heal the abscess of racial bitterness. If democracy is to succeed in America, violence, race antagonism, and color intolerance must be replaced by Christian principles of brotherhood firmly established in American society. On this solid rock America can build for tomorrow and thus be saved from the rising tide of mass insanity and interracial destruction.—CHARLES A. WELLS.

Oliver Kirkpatrick is a writer on the staff of *The New Republic*, published in New York City.

Benjamin E. Mays, Ph.D., is President of Morehouse College in Atlanta, Georgia.

Bertha Grimmell Judd is second Vice-President of the Northern Baptist Convention, and wife of O. R. Judd, former Convention Treasurer.

Paul W. Kopp is head of the Los Angeles City Mission Society Department of Evangelism.

Virginia Swanson is a missionary of the Woman's Home Mission Society, assigned to service among Japanese Americans.

Jesse R. Wilson is Home Secretary of the American Baptist Foreign Mission Society.

The Front Cover

The cover is from a photograph by the Farm Security Administration and was made available by the Southern Baptist Home Mission Board.

LETTERS

From the Editor's Mail Bag

I read your article on Prisoners of War, in the December issue, and enjoyed it very much. I was aware of the fact that you were not permitted specifically to publish names of camps or personnel in writing your article; but I recognized the things which you mentioned that were pertinent to our camp here. I am glad to say that your entire article covers the situation very clearly and I am looking forward to the second installment in the January issue.—Colonel _____, Commanding Officer, Camp _____. (Name and location withheld for military reasons.)

I have some things to say directly to the Editor. I am heartily in favor of your plea for unity among Baptists and I have no patience with these people who want to set themselves up as the sole arbiters of the destiny of Baptist foreign missions. If they do not wish to play ball with the present foreign mission management which is doing a fine job, let them get out; but let them call themselves something else besides Baptists. They have no right to use that name unless they are willing to give every Baptist the right

TOWARD BETTER COOPERATION

After a City Wide Interdenominational
Program at Jefferson City, Missouri



He draws as
he speaks

"Attendance increased night to night, filling great auditorium... an attitude of fairness in presentations, many on controversial issues... community informed and challenged in constructive way and stage set for better cooperation between local congregations."—THE MINISTERIAL ALLIANCE AND LAYMAN'S SPONSORING COMMITTEE.

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Mr. Harold M. Greene, *Business Representative*

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to think independently and vote for what he believes in, and let the majority rule in case of disagreement. . . . Of course, in the field of world politics it is your privilege to have crazy ideas about war and peace and feeding the starving in Europe if you want to. For me you are spoiling a splendid religious publication with a lot of stuff that is impractical. . . . Nevertheless you are publishing the best missionary magazine that I have ever seen from any denomination and certainly the best religious news organ ever put out by our own denomination. More power to you. . . . Now that I have exercised my privilege as a Baptist in the best way I know how, let me assure you of my continued confidence in the integrity of your editorial policy even though I disagree with some of your ideas. In addition to renewing my own subscription I enclose check for two subscriptions to be sent to whomever you may choose among Baptists who would like to subscribe, but who do not have the means to do so.—*George R. Barns, Niagara Falls, N. Y.*

Letters from the Editor's Mail Bag in the December issue furnish mute evidence of Laodicean apostasy and certainly provide sufficient reason to explain God's spewing the whole thing out of His mouth. For one to say that he cannot define the gospel is only another reason why some of us

THEY WRITE FOR PAPERS

— not for Wastebaskets



At Franklin College the courses in journalism are designed to teach students to write for publication, not for the wastebasket. As a result fully 80% of Franklin College students in journalism work on school publications, as reporters for their home town newspapers, or as free lance writers and contributors to other publications.

In the picture the class in copy reading and editing is about to begin its daily session. If you are interested in journalism you would find the courses at Franklin College up-to-date, streamlined to the needs of today and tomorrow. Students in reporting get assignments and see their stories in print each day as the presses roll.

For catalog, bulletin and other information write to President William Gear Spencer, LL.D.

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DO YOU KNOW THAT—

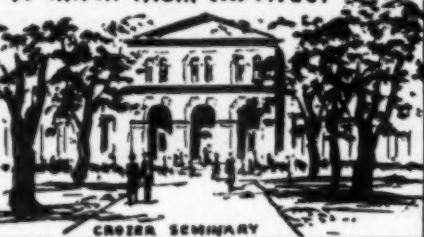


IN THE 1880'S THE REV. AND MRS. GEORGE FISHER LINFIELD MADE A COVENANT WITH EACH OTHER TO GIVE ALL THE DIVIDENDS OF THEIR INVESTMENTS TO CHRISTIAN EDUCATION. IN 1918 THIS RIPENED INTO A GIFT OF \$ 250,000 TO LINFIELD COLLEGE, M'MINNVILLE, ORE.



★
THE MAIN BUILDING OF CROZER THEOLOGICAL SEMINARY WAS USED AS A PRISON HOSPITAL DURING THE CIVIL WAR. IN THE DOOR PANELS ARE STILL SIGNS OF PEEP HOLES CUT BY UNION GUARDS IN ORDER TO WATCH THEIR CAPTIVES.

SOLDIERS ARE AGAIN IN ITS CORRIDORS. IN ADDITION TO ITS LARGE STUDENT BODY, THIS SCHOOL PROVIDES LIVING QUARTERS FOR A GROUP OF ARMY TRAINEES



brethren who believe the Bible are sick of the thing. As for investment in annuities, since when did a religious organization become an investment company? Some day "those whose consciences are seared with a hot iron" will understand what the Lord Jesus meant when He said, "I hate Nicolaitanism." And one who is ashamed of a church for daring to expose apostasy will, I am sure, be ashamed of the Lord Jesus when He comes for He is against apostasy too. . . . I am a fundamentalist to the Nth degree and unless the atmosphere clears up soon I shall certainly

not hesitate to instruct my people that complicity with such a questionable program can only result in divine judgment.—*Rev. E. Finkenheimer, Marion, Ohio.*

I have always enjoyed the fresh and interesting style with which *MISSIONS* presents the news of our denomination. But when I read the editorials, I get greatly disappointed. If the Editor knows of some workable, peaceful means of getting rid of nazifascist, and Japanese aggression, it would, indeed, be welcome news. But as long as we are forced to fight, let

us fight with everything we've got, even if we must melt down old badges. If for no other reason than the current paper shortage, couldn't we dispense with editorials for the duration?—*Chaplain Carl E. Lindstrom, Sioux Falls, S. D.*

Thank God for *MISSIONS* and its editorials. It has said what many more of us ought to say, but probably for the most part do now know how to say or are not brave enough to speak out, or both. Great is the debt Baptists owe to *MISSIONS*.—*Rev. Rolla E. Brown, Denver, Col.*

In these days when Christianity is having a supreme opportunity and the cause of missions is at last lifted into light of one of the great forces of international development, it is a source of joy to me that our denomination through you is producing a magazine worthy of the times, and the gospel we represent. I am proud of *MISSIONS* every time the magazine comes to my office. More power to you!—*Rev. Milton M. McGorrill, Grand Rapids, Mich.*

I have appreciated *MISSIONS'* fairness in presenting the present foreign mission division and I wish I might know of something to suggest to iron it out. May God have His way and may we be willing to accept His way when He reveals it to us. I am in a parish of three churches in a needy and neglected area of Boothbay, Edgecomb, and Barter's Island. The last mentioned is the only community with a Sunday school and Boothbay does not even have a church service. All this despite the fact that it is in a defense area involving eight shipyards and every house in town is occupied, even the parsonage. May God help me to get folks here to assume their missionary responsibility in this time of division.—*Rev. M. Stetson Lincoln, Tenants Harbor, Maine.*

MISSIONS' editorial policy as is shown in "Background for Armistice Day" is harmful. It is no time to accentuate the horrors of war.



Have you considered **DENISON?**

Pre-medical students receiving instruction from the head of the Department of Biological Sciences, Dr. Arthur W. Lindsey.

FOR CATALOGUE, VIEWBOOK,
OR INFORMATION, ADDRESS:

KENNETH I. BROWN,
President

Denison University,
Granville, Ohio

However, such a policy might be excusable if it was used to point to a real post-war program and not blame the present war wholly on an unjust peace. The peace was about as just as we could expect from sinful men; and Britain, the greatest sinner in that respect, did a great deal in later years to make the peace more just. The great crime was that of America when she refused to join the League and thus washed her hands of the world. To concentrate on that issue and have America join all other forces that are working for a world organization is a task exactly parallel with the great missionary task of the church. I have been wanting for a long time to thank you for *MISSIONS*. As far as my knowledge goes, it is the best missionary magazine. I commend particularly your stand on the liquor question.—*F. J. White, Upland, Cal.*

I have just read Rev. Carey S. Thomas' letter in the December issue of *MISSIONS* and find myself amazed and bewildered. So the blame rests squarely at the door of the Foreign Board! I shall expect to read shortly of Adolf Hitler's disclaimer of responsibility for what happened to Norway. It was all the fault of the Norwegians.—*Rev. W. S. Abernethy, Washington, D. C.*

The Year Had Twelve Months and All Registered Gains

In spite of a world situation so terribly out of accord with the spirit and joy of Christmas, the holiday brought gladness to *MISSIONS* because the December subscription trend was then already in evidence. December produced 6,030 subscriptions as compared

with 5,625 in December, 1942, a net gain of 405 for the month.

Every month of the year recorded a subscription gain, while the total score since the uptrend began in the spring of 1933 now stands at 122 months of gain and only 6 months of loss.

Thus for more than 11 years Club Managers, pastors, and readers have manifested confidence in this magazine by their subscription support.

With that same cooperation the new year 1944 can likewise register a steady increase in magazine circulation. In this way *MISSIONS* will continue to serve the denomination and the cause of missions now and in the strange new world that will emerge after the war.

NEGRO GREATNESS

TOP: *United States Attorney General Francis Biddle and Mrs. Biddle congratulating Marian Anderson after her concert in Washington a year ago.*

BOTTOM: *Paul Robeson, another distinguished singer, and also a great interpreter of Shakespeare. His performances of "Othello" have already surpassed all previous records in the history of this Shakespearean tragedy*



Acme Photo



CENTER: *The late George Washington Carver, one of the world's most eminent scientists and the greatest the Negro race has thus far produced, who died January 5, 1943. See MISSIONS, February, 1943, page 98. The picture is reproduced from a painting in possession of "The American Weekly" and is published by permission of Gilbert E. Mott of its editorial staff. His marvelous achievements brought him membership in the Royal Society of Arts of Great Britain*

MISSIONS

VOL. 35. NO. 2



FEBRUARY, 1944

White Tribute to Black Greatness

NIGHT after night in New York City a crowded audience with scores of standees gives thunderous applause to Paul Robeson, son of a Negro minister, for his performance of Shakespeare's Othello. Dramatic critics cannot find words adequate for their praise. Already this distinguished Negro interpretation has broken all American records in the history of Shakespearean drama, the previous being 57 consecutive performances by Walter Hampden.

For the first time the National Institute of Arts has elected a Negro. He is Dr. W. E. B. DuBois, author, historian, editor, diplomat, Atlanta University Professor of Sociology, and formerly American Minister to Liberia.

For the first time the American Bar Association has elected a Negro. He is Judge James S. Watson. His sponsor was Lt. Col. Charles Poletti, former Governor of New York. In order to elect the Negro the Association's By-Laws were amended so that hereafter, "neither race, creed, nor color shall determine membership."

For the first time a Negro, Graham W. Jackson, an Atlanta musician, was cited, and twice cited, by the U. S. Government for noteworthy service in the war savings program. On one hand can be counted the white men so honored.

For the first time a Negro was elected to the New York City Court. Judge Francis E. Rivers draws a salary of \$17,000. It is probably the highest paid city office ever held by a Negro. Election day gave him 166,631 votes. His white Irish American Roman Catholic

opponent received 143,858, the majority of votes for the Negro being cast in white districts. At a dinner tendered him by the defeated white candidate, Catholics, Protestants, Jews, and Negroes, all dined together and paid tribute to Negro greatness.

To a southern city came Marian Anderson from a triumphal tour of South America where her marvelous voice had charmed thousands of appreciative listeners. Her native South likewise recognized her greatness. Some easing of Jim Crow regulations seemed called for. So it was announced, "Entire first balcony reserved for Negro patrons." Thus for the first time Negroes were permitted to climb down from the second balcony to the first!

Slowly the white race moves toward full justice and recognition for the Negro. But the road is still long and steep. In overcoming race prejudice and in establishing the race brotherhood principles of Christ, the church faces a hard task as the Federal Council again points out in its message for Race Relations Sunday, February 13, 1943. Not one of these eminent Negroes would be permitted to dine in a first class restaurant. There is something rotten in a democracy that subjects Negro greatness to social ostracism merely because of the color of Negro skin.

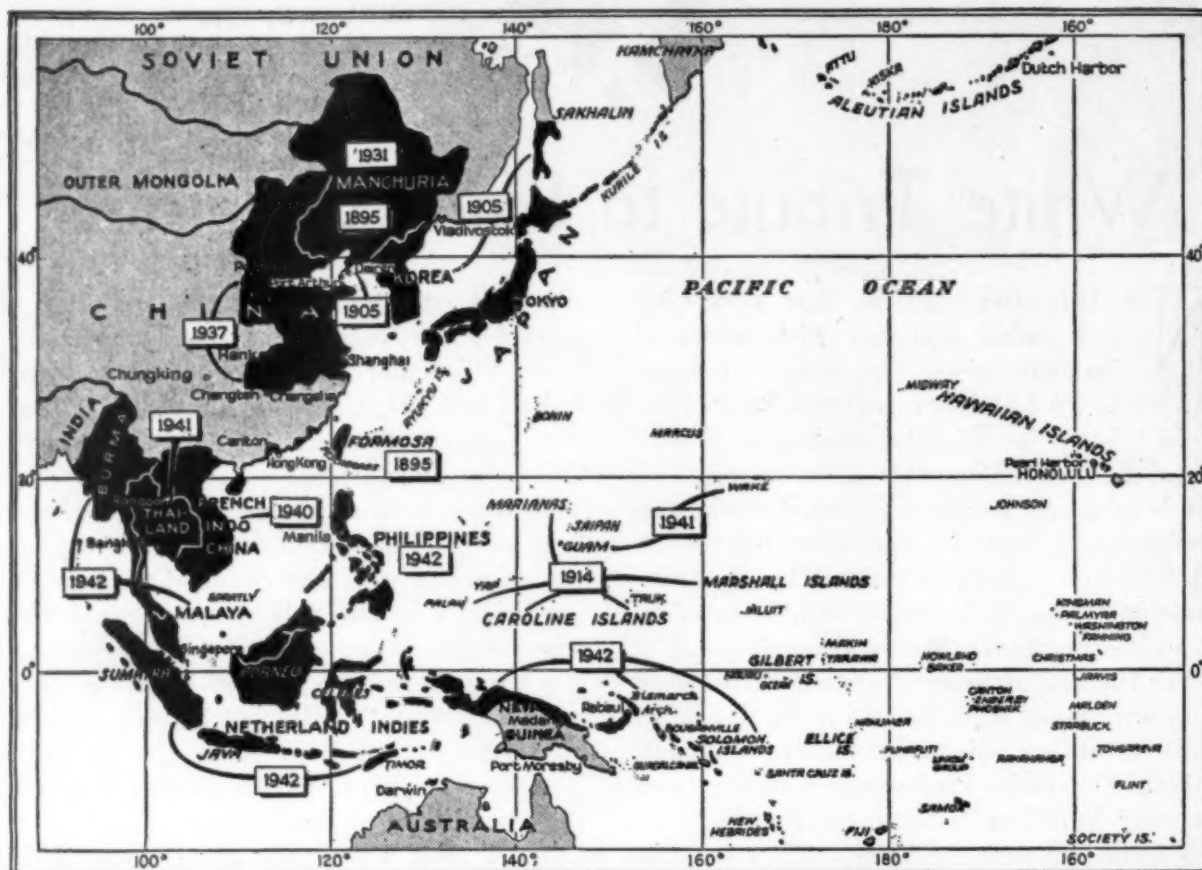
To a dog cemetery in Los Angeles came a man to bury his dog. The dog was assuredly dead yet the cemetery authorities refused to sell a burial plot because *the owner of the dog was a Negro!* In America even a poor, dead dog is made the victim of white race prejudice. What could be more ludicrously silly?



The World Today



Current Events of Missionary Interest



The vast Oriental empire as at present controlled by Japan. The dates indicate when the various areas were acquired by conquest or otherwise. From a map in The New York Times and reproduced by permission

The Restoration of Stolen Property in the Far East

At the Cairo conference President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek determined that Japan must be reduced to the status of a century ago. Deprived of all islands seized since 1914, of Manchuria and other areas stolen from China, of all territories occupied in the present war, such as French Indo-China, Thailand (formerly Siam), Malaya, Dutch East Indies, the Philippine Islands, and Burma, and compelled to restore independence to Korea, which was annexed by "treaty" in 1910, for Japan it means the end of the Japanese Empire. Upon completion of the American-British-Chinese dissolution program, 2,413,130 square miles with a

population of 385,000,000 will have been reduced to 148,000 square miles inhabited by 75,000,000 people. In support of this President Roosevelt said in his Christmas Eve broadcast, "The principles are as simple as they are fundamental. They involve the restoration of stolen property to its rightful owners." To that principle all loyal Americans will heartily agree and will be ready to make any sacrifice for its realization. If this most terrible of all wars fails to restore stolen property everywhere to its rightful owners, then all its blood and treasure cost will have been in vain.

However, when the phrase "stolen property" is more closely examined, some embarrassing questions arise. Is other "stolen property" in the Far East to be restored? Who are the "rightful owners" of Hong Kong, French Indo-China, Malaya, Burma,

and Java? Do not the pages of history reveal that these also were "stolen" from "rightful owners"? Is only Japanese imperialism to be ended, leaving European imperialisms the undisputed masters in the Far East? How will the President's formula be applied here? And what happens to Japan afterwards? Is that of nobody's concern? The return of Japan to the status of 1854, when Commodore Perry's battleships forced Japan into world relationships, must inevitably shatter the nation's economic life. If for no other reason than self-interest, can the world permit 75,000,000 people to fall into a starvation existence?

Three years ago the Atlantic Charter (apparently forgotten at Cairo) assured "victors and vanquished of access on equal terms to the trade and raw materials of the world which are needed for their economic prosperity." Unless that applies also to Japan, this drastic dissolution program will bring only an armistice to our children and another war to our grandchildren.

Negro Superiority and White Inferiority

NARROW minded and prejudiced white Americans whose bigotry and intolerance makes them regard colored races as inferior would receive a terrific mental jolt on examining the faculty roll at Morehouse College for Negroes, Atlanta, Ga. Practically all of the 27 members on its teaching staff have had at least one year of university graduate work above the requirement for the Master of Arts degree. Of the 27 faculty members, 22 already hold a Master's degree while eight, including President Benjamin E. Mays, are Doctors of Philosophy from leading American universities like Wisconsin, Boston, Cornell, Columbia and Chicago. One of the recent doctors of philosophy maintained a straight "A" average throughout his graduate course and the head of the university where he earned his degree paid him high tribute by declaring, "He is without any doubt the most distinguished Negro student whom we have had in this university during the past 20 years and one of the most brilliant students of any race we have ever had." It would be impossible to find anywhere a Negro faculty of higher calibre, educational equipment and fitness, and pedagogical ability. In the face of such achievement, when white people disparage the Negro it is very likely that their prejudice is an unconscious reflection of their own sense of inferiority.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 99

Did the Moscow Conference Ignore the Pope?

ONE of the amazing provisions in the Moscow Pact which was signed by Russia, China, England, and the United States, is the declaration regarding Italy, which demands that

Freedom of speech, of religious worship, of political belief, of press and public meeting shall be restored in full measure to the Italian people who shall also be entitled to form anti-fascist political groups.

It is apparent that in the phrasing of that amazing stipulation the Pope was never consulted! Never would the Roman Catholic Hierarchy have consented in Italy to "freedom of religious worship" and "of public meeting restored in full measure," for obviously this means that other religious groups and other political parties, notably Communists, are now assured unlimited opportunity.

Italian communists were quick to interpret this declaration as a rebuff to the prestige and political power of the Church in the post-war world. As reported in *Time* newsmagazine, they propose full separation of church and state in Italy by "admitting the Church only to the exercise of religious functions from its seat in Rome." Italian Communists denounce the Cardinals, "many of whom are fascists," but the Pope can remain in Rome "if the people wish it. We have nothing against him." More daring was the Action Party who said, "We must devise ways and means of restricting the influence of the Church, possibly by encouraging other forms of religion."

Was this Moscow declaration a deliberate repudiation of the Pope's ecclesiastical authority in Italy perhaps prompted by a reported protest of the Roman Catholic Church through the Knights of Columbus against the staffing of the military occupation government in Italy by Protestants instead of exclusively by Catholics? It would be the irony of ecclesiastical fate if the Roman Catholic Church which so recently proclaimed its doctrine of priority in South America and its claim that all other forms of Christianity ought to vacate that continent should now discover its position challenged and repudiated even in its own headquarters.

This Moscow declaration should give evangelical Christianity a new opportunity in Italy where Southern Baptists have for many years under serious difficulties and handicaps maintained a mission.

The Eyes of the World Are Upon America

The global character of the race problem and its significance for America and the post-war world as seen by a southern Negro



Acme Photo

Last summer's disgraceful and horrible race riot in Detroit. The arrow points to a Negro youth, innocent of any crime, being chased by a white mob who caught him and beat him unmercifully. Read again Dr. Hillyer H. Straton's article, "When I Was Ashamed of My White Skin," in MISSIONS, October, 1943, page 447

By BENJAMIN E. MAYS

WHILE on a trip around the world in 1937, the global character of the race problem and how American behavior is reflected abroad were driven home to me as never before. On my way from Jerusalem to Cairo, I rode in the same compartment with an Arab. He questioned me to the point of embarrassment about Negro-white relations in America. He knew about our lynching, our Jim Crow laws, disfranchisement, inequalities in education, discrimination in industry, and segregation even in God's church. Several times he asked me

what was my own religious faith. Repeatedly I told him that I was a Christian and several times he asked me what was the religious faith of white Americans. When I kept telling him that we are all Christians, he was bewildered. He could not understand. Finally he said, "In my religion when once one embraces the faith of Islam, race makes no difference. That is why I cannot understand how you Christians behave as you do towards each other." He expressed little faith in our Christianity and little in our democracy.



Acme Photo

The president, the plant manager and his secretary read President Roosevelt's proclamation calling for an end of employment discrimination on account of race, creed, color, or national origin

Several weeks later I was speaking in the colleges of South India and Ceylon. The students followed me in crowds—not because I had anything special to say but because I was a Negro from America and the students wanted to know more about the way white Americans treat Negroes and why they deny them the democracy they preach. The most striking incident was my visit to an “untouchable” school for boys. The master came over to Mysore, the seat of the World Conference of the Y.M.C.A., and literally begged me to visit them, be their guest at meal and address the boys. I accepted the invitation. When he introduced me he made it clear that I was a Christian, from Christian America; yet he emphasized at the same time that I was an “untouchable” in America—“an untouchable like us,” he emphasized. I was dazed, puzzled, a bit peeved. It had never occurred to me. But instantly I recognized that there was an element of truth in what he said. As long as Negroes are treated as second and third class citizens, whether in the North where segregation and discrimination are spreading, where Negroes are frequently denied the privileges of eating in restaurants and denied occupancy in hotels, where discrimination against them in employment and civic life is rampant; or whether in the South, where segregation and discrimination exist by law and where gross inequalities exist in education, politics and work opportunities, they are the “untouchables” of America.

Today the eyes of the world are upon America to see how she treats today and will treat tomorrow the minorities within her borders such as Jews, Mexicans, American Indians, Negroes, and Japanese who are loyal American citizens. Our moral leadership in the post-war world will be greatly advanced or retarded on this point. America has already given Germany moral support in her treatment of Jews by the way certain minorities are treated in this country. And Britain has aided Japan by the way the natives of India, Singapore, and Burma were treated and are being treated now. Here is one reason why the natives in Burma and Singapore failed to give Britain full support when Japan invaded them and why full support from the people of India is not forthcoming now.

Men fight best when their morale is high. Their morale is highest when they believe that the things for which they fight are just and



Benjamin E. Mays, Ph.D., who on July 1, 1940, succeeded the late Dr. John Hope as President of Morehouse College, Atlanta, Ga. He was formerly Dean of the School of Religion at Howard University, Washington, D. C.

that after the war the world will be a better place for them to live in and rear their children. They must believe that it is going to be better not only for the favored few, but for the toiling masses as well. Once they are convinced of these two points they fight and die willingly. They may be mistaken on both issues but they must believe them.

On some such basis the Negro has fought in all the wars of American history. He has always fought with two objectives in mind: (1) for what the government stipulated we were fighting for, "to make the world safe for democracy" as in World War I; and (2) in the hope that he would, as a result of his fighting, become a first class citizen at home. Again and again he has been disappointed but in each succeeding war he fights anew in the hope that his dream will come true.

In World War I he was led to believe that we were fighting "to make the world safe for democracy." It was the "War to end Wars." Three significant things greatly influenced the Negro in that war. President Wilson's striking phrases made a tremendous impression upon the suppressed peoples of the earth. They believed that after the war things were going to be greatly improved. The Negro shared this optimism. Negro and white leaders told him from platform and pulpit that democracy would be a reality in America after World War I. The Negro press and the white press urged all citizens to do their duty because after the war there would emerge "a new earth and a new heaven." The Negro believed it. Almost overnight, Negroes from the most backward sections of America, Negroes who had never been outside of their native state or even county, had their horizon suddenly broadened. They found themselves in Europe fighting for the same great cause along with Englishmen, Hindus, Africans, Frenchmen, Australians, Canadians, New Zealanders, and white Americans. For the first time many of them recognized their significance in world events. Moreover the French and the English, particularly the French, attempted to treat all American soldiers alike. They were happy that America had entered the war and they sought to be as

courteous and kind to Negro soldiers as they were to white soldiers. In France the Negro soldier was not an object for special treatment.

A combination of all these and other factors led Negroes to expect what they did not receive on their return to America. President Wilson knew that there would be disappointment and frustration. So just before the Negro soldiers returned to America, he sent President Robert R. Moton, a distinguished American Negro to France to advise Negro soldiers on how to behave on their return and to tell them that things would not be necessarily better. I know Negroes today who heard his speech in France. Some of them never forgave him for his mission. The Negroes returned to America to find that America had not changed and that America had made no honest attempt to enlarge the citizenship opportunities of the Negro people. And in some sections of America Negroes were vividly reminded that the war was over. They were told to "pull off that uniform, act as a Negro should act, think as a Negro should think, stay in a Negro's place for this is a white man's country." Things did not change. Lynching continued. Discrimination in education and civic life remained about the same and in places grew worse. When the depression came the Negro as customary was the first fired. The ballot, the bulwark of democracy, was still denied him. Race riots broke out in the North and in the South. An honest student would have considerable difficulty trying to establish the fact that race relations were improved as a result of World War I or that democracy's work in the world was set forward.

Will history repeat itself in World War II? Again the cause for which we fight is just. Again we are promised that after the war the world will be a better place for every one. And so, we fight this time for the "four freedoms," for "one world," and for "the century of the common man." Negroes as before are on the march. They are in the thick of the fight at home and abroad, as far as their Government will permit them. They would do more if they were allowed. Wherever the Armed Forces of America are found, the Negro soldiers are there. They, too, are fighting on the six continents



Acme Photo

Outside the entrance to a baseball grand stand an interracial picket line, consisting of white Americans, Mexicans, and Negroes, protests against the discrimination practiced by an American professional baseball team in refusing to use Negro players

and on the seven seas. They, too, do their part at home as much as the dominant American mind will let him. The striking pronouncements of President Roosevelt and Prime Minister Churchill, of Vice President Wallace and Mr. Wendell L. Willkie, of Marshal Stalin and Generalissimo Chiang Kai-Shek ring in their ears. They know the Constitution of the United States. They are conversant with the Bill of Rights. They have learned through suffering the meaning of the Christian religion. What will America do this time?

The preceding interpretation is the background of the Durham conference which met at the North Carolina College for Negroes in Durham, North Carolina, October 20, 1942. The members of the conference were southern Negroes—70 in number. Negroes were there representing education, labor, the press, social work, the ministry, business, and medicine. They were exclusively southern Negroes be-

cause the South is reluctant to accept anything which to it has been imposed upon it by the North. Not that there is any fundamental difference between the objectives of southern and northern Negroes—they are essentially the same. Whether a Negro lives in Mississippi or in Massachusetts, in Georgia or in New York, if he is both sane and honest, he wants to live his life as an American unhampered by the crippling restrictions now imposed upon him because of race, color, and previous conditions of servitude. He asks for the protections guaranteed Americans under the constitution and in the Bill of Rights. So it was felt that greater cooperation would come from the white South if only southern Negroes were there. Nor were the Durham Negroes unmindful of the fact that the northern Negro has his problems, too. But it was the part of wisdom to speak directly to the South. The Negroes assembled at Durham believed then and they believe now

that America and the South, if they really care, could do certain things immediately that would demonstrate to the world that our talk about "the four freedoms" and the "century of the common man" are not idle words. The Negroes at Durham attempted to stipulate some things that could be done now, if we possessed the will and the courage to do them.

(1) Political and civil rights came first. Durham went on record as favoring the abolition of the poll tax as a prerequisite to voting; the abolition of the white primary; the abolition of all forms of discriminatory practices, evasions of the law, and intimidation of citizens seeking to exercise the right of the franchise; inclusion of Negroes on jury service; elimination of the abuse of police power by white officers such as wanton killing and almost routine beating of Negroes, whether they be guilty or innocent of an offense; inclusion of Negroes on the police force; absolute equality of accommodations where segregation of the races is mandatory by law; complete elimination of lynching and if the state cannot eliminate this stain on American civilization the Durham group calls for Federal action to eliminate lynching.

(2) Industry and labor: In this area the Durham conference declares that "the only tenable basis of economic survival and development for Negroes is inclusion in unskilled, semi-skilled and skilled branches of work in industries or occupation of the region"; that "there should be the same pay for the same work," that Negroes should seek opportunities for collective bargaining and security through membership in labor organizations; that the practice of barring Negroes from membership in labor unions be abolished; that local, state and federal agencies insist upon and enforce provisions for industrial training of Negroes, equal in quality and kind with that of other citizens; and that Negroes should be represented on "regional organizations concerned with the welfare of workers." The conference opposed the wage-and-job-freezing order of the War and Manpower Commission because it proves to be a distinct disadvantage to Negroes and marginal workers.

(3) In the area of service occupation the conference urged that more thorough training be provided those who enter the service field, but insisted that reward for training and fair treatment on the job should be such as to make the workers feel that their training is worthwhile. The conference further stipulated that living accommodations, food, uni-

forms and rest rooms of an approved standard, should be provided service workers; service workers should be organized into unions with recognized affiliations; that after stipulated hours of work, servants should have the opportunity to live their private lives without being disturbed by the whims and caprices of employers; and that they should be included in the provision for old age insurance, unemployment compensation, the wage and hour act, and workmen's compensation.

(4) In education, the Durham group urged equalization of salaries of white and Negro teachers; a building program for Negro schools aimed at overcoming the present discrepancies in physical facilities; revision of the same program in terms of social settings and needs; the same length of school terms for all children irrespective of race; that graduate and professional training should be provided in terms set forth by the United States Supreme Court in the Gaines decision; that if the states cannot equalize education, Federal funds be made available; that Negroes be represented on school boards; and that the school boards supply Negroes as enforcement officers of truancy and compulsory education laws. The demands were equally pertinent in other areas such as agriculture, military service, and social welfare and health.

In December, 1942, this document was released to the American public, American Negroes sat breathless waiting for the nation's reaction. Something new under the southern sun had taken place. For the first time a group of southern Negroes had agreed on basic things necessary to achieving democracy in the nation. They were Negroes the white South knew. They were not radicals. They were Negroes the South says it believes in and can trust. And to any objective mind that believes even partly in democracy and Christianity, the demands are reasonable.

The white South responded nobly. The press of the nation rallied. On the whole the reaction was wholesome and favorable. On April 8, 1943, a group of outstanding southern white leaders met in Atlanta to consider the Durham document. They drew up a response signed by 150 of the South's leaders in various fields. Speaking of the Durham document, the Atlanta leaders state: "Their statement is so frank and courageous, so free from any sug-

gestion of threat and ultimatum, and at the same time shows such goodwill, that we gladly agree to cooperate—no southerner can logically dispute the fact that the Negro as an American citizen is entitled to his civil rights and economic opportunities." Concluding their statement the Atlanta group stated that "it is futile to imagine or to assert that the problem will solve itself. The need is for a positive program arrived at in an atmosphere of understanding, cooperation and a mutual respect."

The Atlanta conference paved the way for a third meeting in which a collaboration committee composed of both groups met in Richmond, Virginia, June 16, 1943. The two groups together approved in principles the Durham document and urged that a machinery be set up for implementing the findings of Durham. This called for the fourth meeting in the series held in Atlanta August 4, 1943. At this meeting the Durham-Atlanta-Richmond conferences culminated in the launching of the Southern Regional Council. The complete plans for initiating the new Council were laid at a fifth meeting which was held in Atlanta on November 27, 1943. Money for operating the Council for the first year has been secured, the charter was in process of being granted in November and the Executive Committee was authorized to secure a full-time director and full-time as-

sociate director and other personnel necessary to make the work of the Council effective.

This new Council, born out of the increasing racial tension brought on by the war and the bitter memories of the failure of America to make adequate provision for a functioning democracy for all the people after World War I, has a Herculean task before it. If it is a Council mainly for action and not research, as its members conceive it to be, it must go about its job quickly and courageously, for it is futile for us to shout to high heaven in the name of the "four freedoms" for all men everywhere and fail to live up to the elementary principles of democracy here in our own land. And the exponents of the Durham document believe that now is the time to begin and not after the war. They believe that the time is always ripe to correct a wrong or to abolish an injustice. They believe that this is "a time for greatness."

And so southern Negroes express the hope that as America takes a leading role in planning the post-war world, she will earn the moral right to lead by actually living the principles of democracy and Christianity at home. The Durham conference not only expressed its faith in America but it challenges America and the South to arise to the urgency of the hour and become truly great.



Interracial fellowship at the recent meeting of the Baptist National Youth Council at Beaver Dam, Wisconsin. It seemed so normal and natural as to create wonderment why it heretofore seemed so difficult

The Unconquerable Church in Occupied China

Japanese occupation, damaged buildings, repatriated missionaries, understaffed hospitals, scattered pastors and members—in spite of it all the church in China carries on with high courage and faith

NOTE.—This reassuring summary of Baptist missions in China under present conditions will remove any misgivings you may have had over the future.—ED.

ALTHOUGH the Japanese army has occupied Shanghai, Huchow, Hangchow, Ningpo, Shaoshing and Kinwha, in most cases regular services in the Baptist churches there never stopped. In the Ningpo West Gate city



A STUDY IN CONTRASTS

ABOVE: *The handsome Memorial Baptist Church at Kakchieh in Swatow Bay, which thus far has escaped all damage. RIGHT: Not so fortunate was the North Baptist Church in Shanghai which was almost completely wrecked*

church only for one Sunday was no service held. Although severe fighting took place only in Shanghai and Kinwha, there is scarcely a single Baptist church member who has not heard the crash of the exploding bomb, the roar of artillery, and the ominous crackle of machine gun fire.

By **JESSE R. WILSON**

All reports seem enthusiastic as to church attendance, general morale of the members, wide-spread preaching of the gospel, spiritual growth of new Christians, greatly increased giving, and general feeling of responsibility. In Hangchow, where the congregation was largely students, an entirely new membership has replaced the old one. In the simple church service there, ragged refugees now listen eagerly to the Christian message.

With the missionaries totally out of the picture it is fortunate that for some years the Chinese Baptist Convention had been the center of the life of the churches. In spite of in-



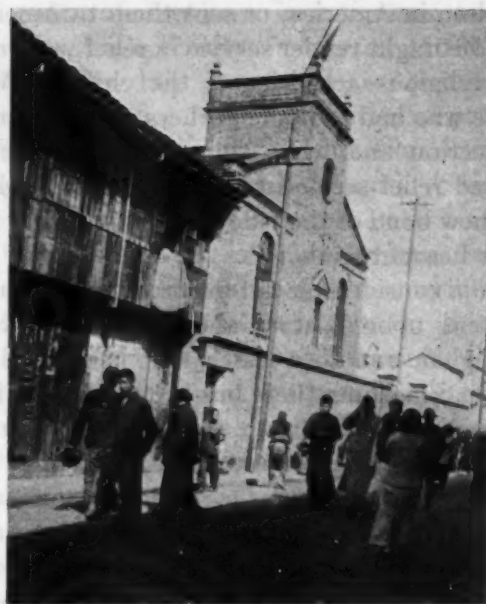
convenient and dangerous travel, the Convention secretary continued to visit the various cities and the Convention Executive Committee has increasingly measured up to its greater responsibilities.

Church buildings have been damaged. The North Shanghai Baptist Church is in ruins. In the town of Bing Yao, in the Hangchow country district, nothing remains but the site where the church building stood. In the Huchow City Church a new chancel and pulpit had to replace the original. Bombs dropped so close to the Shaoshing City Church as to shatter its window panes. One chapel in the Ningpo district was badly damaged by bombs and a second one only less severely. The chapel in Di P'u, headquarters of the Chinese Baptist Home Mission Society, was burned.

In towns near Ningpo three chapels were temporarily occupied by Japanese troops. In Kwo Lih, in the Shaoshing field, a Chinese puppet organization insisted on using the main part of the new chapel, forcing church members to hold services in the smaller rooms upstairs where lived the pastor's family. During the service the men would yell out, "A little quieter up there with your hymn-singing!"

In June, 1941, the church members in Hangchow were ordered to meet elsewhere than in their church building. In November, 1942, almost one year after Pearl Harbor, the Shaoshing City Church was ordered to vacate its premises. The pastor rented a large private home nearby and services continue, many members bringing their own stools or benches. Except when rain interferes with the use of the central open court, it has not been too bad an arrangement. In the city of Huchow the members were early denied the use of the church and were told to worship only in their homes.

Pastors and members of churches in and near Huchow fled for a time to the hills. After a few weeks they were able to resume life in their homes and to worship again in their chapels. The pastor and practically all the church members in Hangchow fled before the advancing Japanese and, except for a very few individuals, never returned. The pastor has given a helpful spiritual ministry to the hospital in Ningpo. In Bing Yao, near Hangchow, the pastor crossed the Chientang River and has been preaching in the Shaoshing field. A Christian nurse has rallied the members and a modest straw hut has replaced the building



The Baptist City Church in Shaoshing, East China, which during the long period of Japanese occupation has carried on a great relief program, sometimes feeding 1,500 people per day

that was destroyed. In the Huchow country field one pastor was stopped by Japanese soldiers when walking along the motor road. The address on an envelope found in his Bible did not tally with the reply he had given when questioned as to his residence. He had given the name of the nearby village, which was the center of his church work. Some passing Christians, who saw what was happening, saved him. By their earnest pleas in his behalf they doubtless saved him from summary execution.

Missionaries were able to worship with their Chinese brethren in Shanghai until Americans, as enemy nationals, were compelled, in November, 1942, to wear red arm-bands. A few attended the Christmas service of that year. In Shaoshing they continued to worship with the Chinese until November, 1942, when use of the church building was prohibited. No order was given that the missionaries could not attend church, but they considered it might compromise their Chinese brethren.

As a result of their experiences, missionaries and church leaders have been drawn together closer than ever. Chinese friends sympathized keenly with the missionary who left wife and

children in America, or sent them to America, that he might render service in relief work or in the religious activities of the church. When those who had protected others seemed to need protection and when those who had administered relief seemed to need food themselves, the new bond of the fellowship of suffering knit their hearts together.

To a considerable extent pressure is brought to bear upon pastors and church leaders in Shanghai, and to a less extent in Hangchow; but in Shaoshing there has been complete freedom. Ningpo reports a visit from a Japanese Christian leader who wished to form a federated church, but for some reason when local churches did not seem eager to cooperate, the proposition was dropped. There is no question, however, in the minds of the missionaries who returned from China on the *M.S. Gripsholm* that increasing pressure will be brought to bear and attempts made to regiment the thinking of the church leaders.

Churches and hospitals alike have come to be associated with relief work in East China. Since the war in China began in 1937, medical work at Shanghai, Shaoshing, Ningpo and Kinwha has been carried on under conditions of varying intensity. With the exception only of Kinwha (Pickford Memorial Hospital), all Baptist mission hospitals are still operating, maintaining a service of healing, in exemplification of the Christian spirit.

After five years of bombings, repeated threats of seizure, and frequent abandonment of the city by the populace, Kinwha was finally occupied by the Japanese in May, 1942, six months after America's entrance into the war. Throughout these years of uncertainty and confusion, Dr. Shen as Senior Physician, headed a courageous group of young doctors and nurses who stood by the hospital through thick and thin, and conducted, with the companionship of Superintendent John Davies, and Nurse Esther Salzman, a heroic service on this main artery to the interior. After their repeated packing of supplies, flights and returns to serve the people of that city, Baptist missionaries are now working in union enterprises to the south in the province of Fukien. A

nucleus of the loyal Chinese staff of the hospital is still holding together and has opened a small clinic in a near-by city awaiting the day when they may again return to their own hospital in Kinwha. In April, 1943, through Japanese sources, report reached missionaries in China that the buildings were being used as a base for the Japanese Army's medical work.

In 1937, with air raids over the defenseless cities and countrysides of East China and the Chinese government's adoption of the "scorched earth" policy and withdrawal to the interior, one of the problems which missionaries and their patriotic co-workers had to face was that of standing by or evacuating. Several of the junior staff could not agree and left at that time, but for most, both Chinese and missionary, it was clear that the hospitals were established and incorporated in the life of communities and could not easily be moved and that as long as the large body of the community remained, especially the poor and suffering, there was no choice but to stay.

Then began the development of a relief work in the communities to meet the disjointed life of society under the fear of bombing which called forth the united services of all the charity organizations in existence there and did much to cement ties of brotherhood and break down prejudices between various sects and bodies. But if in those years there were poverty, difficulties of communication and disorganization of business it was nothing to the state of affairs which followed.

Isolation with complete paralysis and a gradual cutting off of relationships with the interior came to Ningpo and Shaoshing in the spring of 1941. The occupation of these cities followed a surprise attack. Stagnation of all business and a blight settled upon the land. While hunger and misery were previously seen on all sides, now starvation and death stalked the streets. During the months which followed there was employment only for the few.—No one moved about the countryside for fear of robbers and banditry. Normal trade ceased. Economic and social life were completely disrupted. These changes soon affected medical work and particularly the out-patient depart-

ment of the hospitals which was made up largely of farming folk from the country. For in-patients the hospitals had only those who were critically ill. Fortunately for all, funds for relief came from the American Advisory Committee in Shanghai via Chinese banks. Over the eight months which intervened up to the declaration of war between the United States and Japan, several hundred thousand dollars in food and clothing were distributed to the cold and starving people of East China.

This enforced isolation meant severance of relations with the Mission Society and Baptist Convention. In each case effort was made to secure representation in the community which would mean the greatest safety of the institution in carrying out the purpose for which it had been established. The present status of the institutions is that of independent Chinese organizations sponsored by Baptist churches.

During the months before America became involved in war, the Baptist hospitals maintained an attitude of strict neutrality in all relations with the local authorities, showing them every phase of the activity with special emphasis on the laboratory work to impress them with the provision for diagnostic work in relation to epidemic diseases and the past record of cooperation with public health problems of the community. Assurance was given the authorities of the hospitals' willingness to serve in vaccination campaigns and the prompt reporting of communicable diseases. After the outbreak of war between Japan and America

the visits of Japanese investigators became more frequent. Finally, in the fall of 1942, an official body duly designated to examine the character of alien enemy property, went thoroughly into the history, organization, financial support, etc., of the hospitals and investigated also the character of the deeds.

During the spring of 1943, announcements were made that the Japanese Army would pass back to the Chinese Government at Nanking certain foreign properties which were in their control and which they were willing to have carried on by Chinese groups. As two members of the committee appointed in Nanking to receive applications from Chinese organizations operating institutions formerly under foreign control are members of the Christian church, it is hoped that some formal recognition may now be granted so that the constant fear of interference may be done away with.

In one of the hospitals a group of Japanese headed by the leading medical officer of an army unit came for one of their frequent inspection tours. The superintendent, a second generation Chinese Christian—with 20 years of service in his profession—was given instructions as to certain changes advisable in the hospital. The Chinese doctor replied that these changes could easily be effected, but that there were certain things about the institution which *could not be altered*. "First and foremost," said he, "is the Christian Program which we carry on. Our doctors and nurses and workers do not spend their leisure time in dancing and gambling, but find deep enjoyment and rest in our religious services and exercises; we give outlet to our emotions in praise and worship of God. This is something which may not be changed." While the ranking officer of the group seemed unimpressed, a Japanese junior officer interjected, "Yes, I understand. My mother is a Christian."

In all Baptist institutions in East China, hospitals as well as churches, the religious program is well-rounded and complete. Full-time workers hold regular classes for nurses, workers and the children. It is the purpose that every inmate of the institution may hear directly the story of Christ.



The Hwa Mei Hospital in Ningpo, East China

They Fight for a Democracy That Is Denied Them

It will be an easy task for the U. S. Government to relocate 100,000 Japanese Americans, but it will be an enormously difficult problem for the Christian church to remove American anti-Japanese prejudice

RECENTLY a government official, speaking of the relocation program for Japanese, said, "In a country like ours it is no problem to absorb 100,000 Japanese. The real problem is the nazi attitudes and tactics of some American people which they call 'patriotism.'"



Sergeant Paul J. Sakai and his mother. Before the evacuation of American Japanese from the Pacific Coast, two years ago, they lived in Seattle and were members of the Japanese Baptist Church. Service in the U. S. Army found him in Africa where he was wounded in action. After recuperating in three military hospitals he was brought back to his native land, the United States, for further convalescence. With such a service record, will the Pacific Coast permit him to return there after the war?

By VIRGINIA SWANSON



A friendly call by a white neighbor and his son on an American Japanese couple who have been released from the Relocation Center at Poston, Ariz., and are now employed in Detroit. During spare time last summer they cultivated a highly productive victory garden

About 8,000 Japanese-American young men are in the United States Army serving in the South Seas, in Alaska, and in Africa, fighting for a democracy they are not assured of enjoying if they return. In fact, they do not know whether they or their families can return to California after the war. To be willing to fight under these circumstances is a real test of loyalty. A U. S. Army officer in charge of these soldiers said, "The Japanese-American soldier is the unsung hero of this war. Some have already been decorated."

"The Samaritan acts of Christian people are restoring my faith in God and man," said a

young Japanese American who had undergone a hard experience brought about by the evacuation. I have heard this feeling expressed in Manzanar, Poston, and now in Minnesota, where a number of Japanese are resettling.

The people at Poston in the Arizona Desert have perhaps had the most trying time. During the terrific heat and hard conditions of last summer nearly 300 young Christians planned a vacation church school which was enjoyed by about 1,300 children. They started the school in an empty barrack with no equipment, no chairs, no materials, but with faith in God and their Bibles. A young boy in that school with a knife and scrap of wood expressed the prayer of many, "God, don't forget Poston." The work of last summer was the seed of the awakening that is blossoming now. Not long ago 1,200 people attended a meeting conducted by Rev. Jitsuo Morikawa, our former young people's pastor at Terminal Island, California, and about 200 made decisions for Christ.

At present these Christian young folk, as well as others, are coming out of the camps as free people again. Their future depends largely upon the concern and helpfulness of Christian people. This summer a number of Japanese-American boys were given the opportunity to leave the camp and to attend a trade school which would prepare them for defense work. About 70 came to Minnesota. Some had been here about two weeks and others just a few hours when they were called into a room where one of the men in charge told them as kindly as he could that the Japanese could no longer attend the school. The decision was made outside the state. The boys were stunned. Their hopes had been built up and now they had been let down. What would they do? Where would they go? Whom could one believe? Those who were interested in helping were wondering how the boys would be housed, how they would find work, and how it could be done quickly. Contacts were made with individuals, hotels, and dormitories, but nothing was available. It seemed that every possibility was exhausted as well as hope, when a way opened. A kindly man in charge of a beautiful Christian camp overlooking a lake,

welcomed the opportunity of taking the boys. The disheartened evacuees had a place to sleep and good food to eat until they had time to find permanent housing.

One rainy evening in the camp lodge the spirits of the group were low, in spite of our cheery fire in the fireplace and our attempt to sing. Although the young men tried to avoid the subject, the thought kept expressing itself: "No one wants us. We have been let down



Two Japanese Americans with white church members leaving a church in Detroit. Formerly interned in the Gila River Relocation Center they were released under the relocation program of the War Department and are now employed in Detroit

again. Is there any hope for democracy in America?" In the midst of these questions someone knocked at the door, and an elderly gentleman asked if he might come in. He said he had read in the newspaper of the stranded boys who felt they had no friends in Minneapolis. Then he smiled and said, "I'll be your friend, I will take one of you boys into my home as my son and help him find work." His kindness and sincerity touched the boys, and their gloom lifted. He did exactly as he had said. He took one of the boys into his Christian home. Not long after that the boy came into a W.R.A. office where other boys like himself gather. He greeted us by saying, "Something happened to me." Then the young man told of the home that had "adopted" him and of the Christian mother who took time to talk and read the Bible with him. Again he said: "Something happened to me, I have become a Christian, and my whole outlook on life is different."

At Lake Tahoe, last summer, the Chinese Americans passed the following remarkably C-H-R-I-S-T-I-A-N resolution:

WHEREAS, such propaganda as "No Japs in California" . . . is against all principles of fair play and harmful to a true democracy; therefore,

RESOLVED that we, in consonance with the sentiment of Madame Chiang Kai-shek as expressed in her speech, No Hatred toward the Japanese People, condemn such activities as un-American, undemocratic and unchristian.

Many doors are now closed to missionaries abroad; but other doors are opening to them here. The American Japanese in our midst present a challenging opportunity for Christian service. What an enormous problem confronts the church and Christian people in America—through love, understanding, and faith—to bring these Japanese Americans not only to Christ but into surroundings that are Christian in attitude and friendliness and are thoroughly democratic in spirit and practice.

The only postage stamp ever issued by the United States Government in honor of a Negro



The late Dr. Booker T. Washington was featured on the ten-cent stamp in the series of 1940

They Had To Send Jim Crow Back Home

When Americans tried hard to import American race prejudice and discrimination into the British West Indies they soon discovered that it could not be done. So Jim Crow had to be sent back home

By OLIVER KIRKPATRICK

AMERICANS have had to leave the home of democracy to learn the real meaning of the word. This is one of the most important and yet least talked of paradoxes of this war. Right around the corner, almost in their own backyard, in a little group of islands once

thought insignificant, but now in a world at war become vital bastions for the defense of the Panama Canal, Americans are discovering that democracy in a fuller sense than it is known in the United States can really work.

Uncle Sam maintained his reputation as a good trader when he exchanged 50 out-moded destroyers for a ring of military and naval

outposts in the British islands of the West Indies. It has turned out to be an even better bargain than he imagined. He sent Southern engineers to build the bases that had been acquired in Jamaica, Trinidad, Bermuda and elsewhere, places whose preponderantly Negro populations have enjoyed a hundred years of freedom from the discriminatory practices obtaining in the United States.

The Southerners brought Jim Crow with them, but soon had to abandon it when they discovered that neither the population nor the courts of law were of a mind to connive at it. Not even the millions of almighty dollars that were being spent in the building of the bases were sufficient inducement to the islanders to sell their birthright of freedom.

Many heads were broken before accord was established, for the Southerners found themselves in situations outside their experience and therefore bewildering. A Southerner does not take kindly to riding beside a Negro in a bus or street car, eating in the same restaurant, dancing on the same floor at a night club or sitting beside him in a theatre. He resented these things, sometimes violently and always to his detriment. He found no submissiveness in the West Indies and he got blow for blow when he took the law into his own hands.

Although the Southern engineers were free to practice Jim Crow in the base areas, since these were United States territory, even there they are now refraining from discrimination. Early in the building of the bases they tried to kick the native Negro laborers around, but when the first Southerner who attempted it found a razor-edged machete down to the bone in his leg, it was lesson enough for him and his countrymen.

The most talked of incident in Jamaica is that of the Negro labor foreman who, pressed for time, dashed into a men's lavatory labeled WHITE and was met with the fist of one of the Southerners as he came out. Quick as a boxer throwing a counter punch, he knocked the American to the ground. He went for his coat and was on his way to the pay office when the American called him back. "Shake," he said, "and forget it." Today they are friends.

Another story concerns a policeman on night duty who was accustomed to take a midnight snack at a restaurant near the base. He went in as usual one night to find the place occupied exclusively by Americans. He was promptly thrown out for having the nerve to try to mix with white people. Discretion indicated caution. Being outnumbered, he went to the station house and brought four of his colleagues back with him. The Americans showed fight, but in the end they found themselves lodged in jail, charged with disorderly conduct and resisting arrest. The night sergeant called the colonel in charge of base operations, told him what had happened and asked what he should do with the men. "Keep them till morning," said the colonel. "It will do them a power of good."

The pay-off came when they were compelled to stand trial for the offense. They found themselves before a Negro judge and prosecuted by a Negro attorney. Worse, they were found guilty and fined, and given a severe lecture by the judge, who pointed out that the law was administered without fear or favor in Jamaica. The judge's final warning was that a second offense would draw a prison term.

The Americans learned the hard way, *but they learned*. When they saw that they could not flout the law and customs of the islands with impunity they began to adjust themselves to their environment. Today they have made friends among the Negro population and mingle with them freely in public places. They have learned too that the removal of discriminatory social laws does not lead to indiscriminate marriage between white and Negro, and they see before them always a demonstration of the fact that the individual still enjoys the right under these liberal laws to choose his friends and therefore still has the right to decide who shall visit him socially.

They are even becoming considerate. The word "nigger" was a commonplace on their lips when they first came; now they use it less often and are careful in speech and action to avoid giving offense.

In short, they are living democracy.

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The World This Year Is Unusually Round!

On Friday, February 25, 1944, occurs the annual World Day of Prayer

By MARGARET T. APPLGARTH

IN THE good old days when all the people we loved best were safe at home, the world had a certain medieval flatness for many of us, with actual jumping-off places beyond which anybody simply disappeared into blank space as far as we were concerned. And that ended the matter. For we were still parochial, provincial, and limited. But nowadays this flatness is bulging up into global proportions so vaulting and so alarming that whole families, even on the most isolated farms in America, are echoing Shakespeare's Puck, "I can put a girdle round the earth in forty minutes!" In fact they do this daily, hourly, with a finger on the globe in eager, anxious prayer, suddenly conscious of the One in whom alone the generations rise and fall away, in whom alone none of us can ever be lost, since all are dear.

It would be tragic, however, if such sudden global consciousness of "Somewhere in the Pacific," "Somewhere in Africa," centered only on one particular loved person—for tomorrow, in that magic post-war world about which we dream, we must learn to acknowledge with St. Augustine that God loves *all of us* as if there were only one of us! This is internationalism and interdenominationalism. It is such glorious widening of horizon-lines which the World Day of Prayer offers on each first Friday in Lent. And this year, on Friday, February 25, there will be a special Service of Intercession, based on a disturbing verse from Isaiah (59:16), "*And the Lord wondered that there was no intercessor.*"

In preparation for such a program, an exciting assembly was held last winter when 200 persons from the very ends of the earth, now in America, were called together to "pool their concerns." Here were the visible members of

that invisible Church of God. Half of the beauty of the World Day of Prayer in the 40 or more years of its existence has always lain in the consciousness that other Christians in 50 other countries were using the same worship service on the same day—all the way from the Fiji Islands, the first place that morning, to Alaska, the last place that night. But in last winter's preparatory assembly, lo! an astonishing cross-section of these very countries met in one room on that one day; with a German pastor and his wife sitting beside a French woman, with the head of the British Information Services side-by-side with the Japanese ex-president of Doshisha University, Tokyo. But it took a Zulu woman straight from the heart of Africa to voice our deep delight in this fellowship, for with a rapt look on her charming dark face she said: "I feel as if maybe I'm in heaven! For doesn't the Good Book say, 'They shall come from the east and from the west, . . . and shall sit down in the Kingdom of God?'" And there she sat, surrounded on all sides by nationals and repatriated missionaries from China, India, Burma, Siam, Malaya, the Belgian Congo, Algeria, Egypt, Greece, Holland, South America, Alaska, the Philippines! This was, indeed, the Kingdom in miniature. Out of such a widened household of faith we hope that every local household in our own country and the world may catch a fresh vision of nation after nation "standing in the need of prayer."

For the man from Great Britain asked us to remember the million children evacuated from London—who had shocked the homes in which they were billeted for the duration, because the only knowledge many seemed to have of "God" or "Jesus" was as swear

words. Therefore, the church is going out to these children as never before; also it is going out to the millions of munition girls, called up for service in defense plants by age groups.

The French woman told how the church of France—bewildered, humiliated, subjected to enemy orders—was suddenly “finding” itself in a gallant and fearless befriending of Jewish neighbors as the nazis began fresh persecutions. One small village near the Alps received word on *Saturday* that by *Monday* the police would deport back to German concentration camps for slave labor all the 250 Jewish refugees harbored in town. But *Sunday* came between. Both the Protestant pastor and the Catholic priest said quietly to their congregations: “These friends in our midst are in sudden trouble. But you are Christians! And you are French! So you will know what to do!” And do it they did, all Sunday afternoon and night; so that by Monday morning in secret “underground” fashion all those 250 Jews had been passed into safety in Switzerland.

The Greek woman, at the head of the Greek War Relief, spoke of the food ships bringing eleventh hour help to starving Greece, with just enough vitamins and bread to hold body and soul together a little longer. Remarkable Day of Prayer observances have always been held annually in the lovely English Cathedral in Athens. This year our hearts will go out to these weakened weary folk who hardly dare to look ahead.

The Dutch woman asked prayers for all homes in Holland: stripped of featherbeds, quilts, blankets, sheets, food, furniture; even farmyards emptied of cattle, tools, and the hidden bags of precious seed for next year's planting; menfolk deported into slave labor abroad; children now little walking skeletons. We were reminded that although the right to assemble is forbidden in the Netherlands, there will be the same remembrance in quiet of the first Friday in Lent, the same prayer for the coming peace of our world.

You can sense how we felt the Kingdom widening, for such sorrow and such woe bowed our heads and hearts. But the half has not yet been told—of swift tragedies in evacuating

Burma, of long treks through the valley of the shadow of death leading north into Assam, through treacherous mountain passes, where many refugees were separated from their families forever. Yet an abiding certainty that in many strange faraway villages these faithful Christians are living out their undying devotion to Him who was also a Man of Sorrows, acquainted with grief just such as theirs—no place to lay His head, no room in the inn. . . .

We were asked to remember the increased temptations confronting the primitive people in the Belgian Congo, suddenly plunged into sophisticated situations: flying planes, running railroads, making munitions, living in cities where sin is enticing and puzzling. A letter from Sona Bata brought us this prayer from last year's Day of Prayer service: “*We do not want to go back, God, to our days of witchcraft and darkness. No, we do not want to go back! So do help us, God, to live for Thee.*”

Mrs. Francis B. Sayre asked us to pray for the Philippines, where prolonged hunger is making little children listless in school, unequal to study or even to play.

Seven or eight repatriated missionaries from China brought vivid descriptions of war conditions in China—famine, flood, bombings, evacuations, faced with unbelievable courage and revealing unbelievable discoveries. Imagine a homeless woman in a refugee camp on our 1943 Day of Prayer *thanking God for freedom!*—freedom from superstitions and old religious practices which had cramped and fettered her life; thanks too for new friends made in the refugee camp whom she loved for their own sake, not just because they belonged to her own clan or because they could do anything whatever for her, being equally destitute and homeless. Imagine certain Catholic priests voluntarily loaning money to stranded Protestant missionaries without funds! Imagine Chinese Christians adopting their Generalissimo's noble prayer: “*Bless the Japanese people—we fight for their freedom, too. Save us from hate—for hate lives on! Help us to live with Thy forgiving heart of love.*” Imagine this symbolic significance of their 1943 Day of Prayer observance in Chungking: “It was the first meeting

held in our rebuilt church, bombed in 1940. It gave us a feeling that even as this chapel has been recovered from the ruins in which it has lain for over two years, so, with God's help, this ruined world will be rebuilt too! Our offering was \$600 and will go to a place near Canton where people are starving, living on the bark of trees and roots of grass, because the Japanese have sent that area's usual rice crop to their own people."

Other representatives from Algeria, Egypt, Siam, Malaya, Norway told us what it meant to have alien armies sweep across their lands, uprooting frightened people. Hour by hour such concerns piled up, with special mention of Orientals, Jews, Negroes, defense workers, etc., in our own country, all standing in the need of prayer. Although other denominations should not be told this secret, Baptists have reason to be deeply grateful that the unifying of all this wealth of "concerns" was entrusted to the pen and to the heart of one of our former mission board secretaries who has given splendid service in Alaska, in the Philippines, in Africa! With profound beauty of phrasing this 1944 World Day of Prayer program urges those of us who are wise to offer unto Him gifts—

I. MYRRH: given to our Lord both at His birth and at his death becomes our symbol of intercession for the sorrows of the world.

II. FRANKINCENSE: our symbol of intercession for all the members of the church family in every corner of the globe—a roll call of the nations.

III. GOLD: our symbol of intercession for the refining of the spirit of all mankind, with dross consumed, our world to be rebuilt with generosity and unselfishness.

Suppose every Baptist church in every city cooperated in using this worship service in union meetings, in every Baptist Christian Center, at all Christian Friendliness gatherings, in all local missionary programs and mid-week prayer meetings, in all hospitals; suppose all Baptist shut-ins used the service for quiet prayer,—then surely the beauty of the Lord could come upon us, and the work of our

hands could be established to the ends of the world—that world which is unusually round this year! Suppose every town could duplicate last year's remarkable record set by Oklahoma City—prayer hymns were played on the chimes of four churches every hour from 9:00 A.M. to 5:00 P.M. At 11:00 A.M. every church bell in town was rung by request of the mayor who had issued a proclamation asking all citizens to observe the day, as had the Governor of the State also. In the State Health Department at that same moment, from a loud speaker, everybody heard our Call to Prayer read. Boy Scouts had placed our Day of Prayer posters in all bus and railroad stations, stores, hotels, and theatres; the manager of the movie houses had requested posters for the lobby of each theatre and *asked* if he might mention the "day" in all his advertising. The Chamber of Commerce paused for a five-minute period of prayer; chaplains in all the nearby military bases held services in all the military chapels; every public school in town recognized the "day" in chapel or in home rooms, etc., etc.

Glowing as this is for a privileged community, consider a certain priceless moment in the more primitive reaches of the Pacific Ocean where little St. Lawrence Island lies only 30 miles from the Arctic Circle. It is remote, inaccessible, frozen in from October to May, lost in the gloom of constant northern night. Can any good thing come out of such a barren spot? By far the loveliest story of all! For home is the hunter, Nick Wangitilian, home for the Day of Prayer. To him also the world had begun to seem unusually round and standing in such need of prayer that when the deacons took up the offering suddenly this Eskimo hunter knew one immediate way to reach out to Earth's remotest bound—for he laid in the collection basket a magnificent white fox pelt, valued at \$75. And surely the Lord did not wonder about Nick Wangitilian as an intercessor—for obviously he was neither parochial, provincial, nor limited. With imagination he had "put a girdle round the earth in forty minutes!"



There's No Place Like Home

When the author of "Home, Sweet Home" wrote his familiar poem, he never could have imagined the voyage of the M.S. Gripsholm, but every repatriated passenger knew exactly the meaning of his words



IT IS doubtful whether any people who have sailed any or all of the seven seas have ever had so many causes for gratitude as those who recently came home to America on the *M.S. Gripsholm*. It was wonderful that such a journey should have been planned, and that those few of us who, believing we could and should carry on our work to the end, had refused to follow the advice of our government to leave the Orient, were included among the repatriates. That such a plan actually could be carried out, in spite of numerous difficulties and delays and dangers, is even more wonderful. The hours and days spent by one of the Swiss representatives in Tokyo just in making up the lists of those to leave Yokohama on the *S.S. Teia Maru* is a slight indication of the

By WINIFRED ACOCK

enormity of the whole task. To cross thousands of miles of dangerous water in time of war with lights ablaze and no fearful happening surely speaks for the care taken to insure a safe voyage. More than one felt the wonder of being able to rest at night without fear or danger.

At last we reached Goa, India, our Portuguese port of exchange. The *S.S. Teia Maru* docked October 15th, but the *M.S. Gripsholm* was not yet in. How we strained our eyes to catch the first glimpse. What a thrill when at last we were sure that the masts upon which our gaze was fixed belonged to a larger vessel than the little boats around us! Slowly the white ship with its blue and yellow cross rose to full view. Shouts of joy arose as passengers came crowding to see it.



Photo by Monkmeier

The Swedish liner M.S. Gripsholm on which Miss Winifred Acock and 25 other repatriated Baptist missionaries returned from China and Japan in December. See also pages 110-111

After the ship had docked, and people from both ships met on the shore, many were the questions asked: "Did you have good food?" "Oh, yes," was the reply, "and ice cream often. We had it today." Kind stewards even passed out delicacies to some of the children before the exchange of passengers was made.

Never shall we forget the day we boarded that ship. Repatriates passed in orderly lines from both sides simultaneously. As our cabins were being cleaned for us, we were to eat our first meal on the deck. Such a display of delicious food—meats, vegetables, salads, pickles, olives, crackers, cheese, fruit, fruit juices—many things some of us had not tasted for years. Picture 1,500 of us standing in line, many for more than an hour. Gradually the dancing and shouting of the children died down as the little ones stuffed their mouths with the longed-for food, and even the oldest among us, tired with standing and waiting, found the weariness forgotten when at last we were seated at the attractive little tables, with the feast before us.

On that day and on several other days on our journey the Red Cross distributed milk chocolate bars to each of us. We were also given special vitamins, enough for every day on the ship and several after we reached New York. Surely our government was interested not only in getting us home, but in getting us here in good physical condition. Practically every one gained weight, some 10, some 20 pounds. Friends were heard to say, "How much better you look!"

One of the first impressions we received was of the cleanliness of the ship. Decks, table linen, bed linen, towels to the last, all were always white. Officers and stewards were kind, serving us generously and willingly. We had all we needed of food and service, and more.

Soon after the ship set sail from Goa, we were given our mail. Two years with none—and then so much! The silence during the eager reading was followed by excited exchanging of bits of news and proud displaying of family kodak pictures. The few who received magazines were rather envied by the others until we heard there were hundreds of recent maga-

zines on board, sent by the Red Cross: *The American*, *The Atlantic*, *Life*, *Readers' Digest*, *Saturday Evening Post*, *Ladies' Home Journal*, *Better Homes and Gardens*, *Time*, *Vogue*, etc., etc. Every day 300 people returned one magazine to get another. One could be borrowed for 48 hours.

Nor were the 240 children and young people, ages 2 to 18, forgotten; they received occupational toys, games or books. The little ones all received two of these exceptionally fine toys. No more wearisome hours for the children.

The ship's authorities allowed space also for regular school classes for the young folks, and even the older ones had classes in languages, social psychology, history, economics, taught by professors on board. There were lectures, moving pictures, Bible classes, Sunday services. The days were too short for all the interesting and instructive opportunities offered us. After two years shut away from American magazines or news of world affairs, these privileges were greatly appreciated.

Coming home with very few of our former possessions, many of us were sadly in need of clothes. So the Red Cross distributed clothing, where necessary, free of charge, and some could be bought at their shop. Many received underwear, blouses, warm dresses, sweaters. People wearing only sandals or worn shoes were equipped with new shoes and stockings. Some very needy little children received entire outfits. Tooth-brushes, tooth powder, sewing kits, and many other things were supplied.

When the ship docked at Port Elizabeth, South Africa, we were welcomed in a most wonderful way. At Feather Market there were information booths and a dining-room where delicious food was served. Cars were at our service that we might see the city. Homes were opened to entertain us. Before we could go ashore, Rio Red Cross representatives passed out chocolate covered ice-cream bars.

At Rio de Janeiro, also, we were most cordially received. An information booth was provided and help on planning trips. There was a special welcome by religious groups, and an inspiring service at night to welcome the

traveling missionaries. The Red Cross Service Station for U. S. soldiers was open to the repatriates. Here, again, clothing and magazines were supplied free of charge. On the first floor we sat down to little tables where we were served sandwiches, doughnuts, crackers, cookies, ice cream, fruit, hot drinks or cold, and when we asked the price, were told there was no charge. Guides took us shopping, high school girls being excused from classes to give hours to our needs. Printed maps, guides to the city, books with a shopper's needed vocabulary in Portuguese were all at hand.

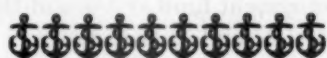
Never, unless perhaps at that first Thanksgiving Day in Pilgrim times, could there have been such genuine thanks to our God for our country as welled up in our hearts when on the last Thursday in November we stood crowded on the deck beneath the Stars and Stripes and sang "My Country 'Tis of Thee" and "The Star Spangled Banner" and listened to the Bible reading and prayer, the reading of the President's proclamation, and the choir's sweet singing of "O Beautiful for Spacious Skies." In the evening we were served a Thanksgiving dinner—turkey, cranberry sauce and all.

And then, on December first, through the morning fog, we saw near by our ship's side, that beloved Statue of Liberty, and spontane-

ously burst into singing the national anthem. At New York again we experienced the forethought of those responsible for us. Early provision, even at Rio de Janeiro, for necessary examinations, made it possible for us to disembark more quickly than those on the first exchange could do. Ration books were ready as we passed down the gangplank.

The Red Cross Center took care of us at the pier, helping with our luggage, mail and information, and taking us in their cars, without charge, to our destinations. People who could not plan, people who had nowhere to go, were cared for here.

And so we arrived at "Home, Sweet Home." Never before had it seemed so "sweet" or so truly "home." We wish to thank our Secretary of State and all those whose patient, continued efforts made such a return possible. And we wish to join in the prayer of a missionary in a small group prayer-meeting on board who said with quavering voice, "O God, we thank thee for the kindness of the crew, for the goodness of the food, and the calmness of the weather. We pray thee not to let us go home whimpering, to tell of the troubles we have had." No "whimpering" for us! The troubles are past. Never shall we forget to be grateful to our country and to our God for the multitude of blessings on this our long journey home.



GREAT FREEDOMS ARE THE GIFT OF GOD

The annual message from the Baptist World Alliance setting apart Sunday, February 6, 1944, as Baptist World Alliance Sunday

THE Baptist World Alliance calls upon the Baptists of all lands to observe Sunday, February 6th, as Baptist World Alliance Sunday. The call is not issued in order to extol the work of the Alliance, but rather that our churches the world over, even in the midst of this global conflict, may manifest afresh their essential unity and fellowship which are surviving the shocks of war, and which characterize our people throughout the world, and in order that we may proclaim special messages of encouragement and hope.

It might well be a day of repentance. The cause of this world desolation and dreadful suffering goes deeper than the ambitions and policies of tyrannical rulers. The root causes of world upheaval have created such dictators. The world has suffered from a subtle and insidious enthronement of false gods; from new types of paganism which have arisen and old types which have been revived. People have bowed down to glittering gods of their own making in the supposition that they will create a new heaven and a new earth. The sin of man has led to the

distress of the world. Our only hope is in a spiritual transformation through Christ and His gospel. In penitence, therefore, may our people come to the throne of grace.

The note of rejoicing can well be sounded on this eventful day. We rejoice in the manifold grace of God, which frees us from the dominion of sin and the spirit of despair. Millions of our people scattered in belligerent, in neutral, and occupied lands, recognize that we are vitally linked together in the bonds of faith and spiritual fellowship and that we are citizens of a "kingdom which cannot be shaken." Neither the sword nor the sufferings of these years; neither political strife nor racial hatreds can destroy our oneness in Christ. We can rejoice in the changes taking place in Russia, and we can pray for, and hail the day, when Baptists and all others in that land will enjoy full religious freedom.

It can be a day of outpouring of the Holy Spirit. In the agonies of suffering the early Christians went on from victory to victory. The revelation of the risen Lord caused them to go forward with the message of

the gospel in a spirit of self-sacrifice and self-abandonment. Our churches in captivity are revealing this apostolic spirit amid the ravages of war.

Let us resolve on this day to take up anew the struggle for the great essential human freedoms. The Christian faith is rooted and grounded in the assurance that man must be free to strive, to rise, to grow, to live, to love. *Great freedoms are not the gift of the state, nor are they conferred by the church. They are the gift of God.* The greatest freedom is the "freedom of every person to worship God in his own way—everywhere in the world." Let us also lay plans for effective aid to our suffering brethren after the war so that they and all others may be free from want everywhere in the world.

God grant that this first Sunday in February may be widely observed and result in a firmer unity of our faith, our hope and love.

Yours in the bonds of Christian love,

J. H. RUSHBROOKE, *President,*

WALTER O. LEWIS, *General Secretary,*

H. H. BINGHAM, *for Executive Committee.*

FACTS AND FOLKS

Rev. Carrol O. Morong, Th.D., has been appointed Regional Promotion Director for the Central area. He succeeds Dr. Edwin A. Bell who resigned last fall to become the Foreign Mission Board's representative in Europe. (See *MISSIONS*, November, 1943, page 538.) For the past six years Dr. Morong has been pastor of the First Baptist Church of Peoria, Ill. Prior to that he had pastorates in Waltham and in Brockton, Mass. He is a graduate of the Southern Baptist Theological Seminary in Louisville, Ky., and of the Andover Newton Theological School in Newton Center, Mass. Graduate studies at Boston University earned for him the Th.D. degree. He begins his new work on February 1st at 203 N. Wabash Ave., Chicago, Ill.

● ● ●
Executive Director M. Forest Ashbrook of the Ministers

and Missionaries Benefit Board was recently elected President of the Church Pensions Conference. This is an organization consisting of officials of the pension funds of 19 Protestant denominations and of retirement fund systems of the Y.M.C.A. and Y.W.C.A.

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The Pension Fund Crusade closed officially on December 31, 1943. Against a goal of 1,000 new Pension Fund members by that date, 1,202 were enrolled. However, the ultimate objective is not yet reached. Pension Crusade Committees will continue to persuade the dwindling minority of churches which have not yet voted to participate in the payment of their pastors' pension dues. Moreover, every local church can take one additional step which would permanently assure adequate protection for the present and all future minis-

ters of the church. An amendment should be added by the usual procedure to the church by-laws. The following is suggested:

This church shall pay its share of its minister's dues in the Retiring Pension Fund of The Ministers and Missionaries Benefit Board of the Northern Baptist Convention provided the pastor is or becomes a member thereof. The church will inform the pastor of the advantages of Retiring Pension Fund membership and urge him to enroll. It will always include in its call to a prospective pastor the offer to pay its share of his pension dues. The expense involved shall be an item in the regular budget for current expenditures.

If every church were to do this, pension membership would be guaranteed for the present minister and for all his successors. Notify the Board at 152 Madison Avenue, New York 16, N. Y.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to **MISSIONS**

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ANNA CANADA SWAIN

Field Correspondents in Four Continents

Vol. 35

FEBRUARY, 1944

No. 2

And So Farewell to the Convention Sermon!

THERE will be widespread regret over the omission of the customary sermon from the Atlantic City Convention program next May. No preacher was elected by the General Council at its Chicago meetings. (See pages 104-107.) Thus for the first time there will be a break in the Convention sermon tradition that had its genesis in the old May Anniversaries years and years before the Northern Baptist Convention was organized.

How will that look to future Baptists? When they review Baptist history during the crisis year of the Second World War in which thousands of Baptist young men died on foreign battlefields and men everywhere floundered for lack of a redeeming global faith, they will be compelled to admit that "for such a time as this," Baptists in their annual convention needed no preacher to expound Christian truth or to summon them to repentance. It will seem incredible!

Baptists have always prided themselves on their denominational emphasis, not on liturgy

or priestcraft, but on preaching. "We preach Christ crucified," is a favorite Baptist text. But alas, preaching now yields priority to business and politics, to foreign mission controversy, or a war memorial service, or whatever else Atlantic City may bring forth.

Of course the Convention must be "streamlined" to compress its program into three days. Nevertheless no devotional chapel hour, no pre-Convention prayermeeting, no missionary address, no committee report, regardless of importance and essentiality, can serve as an adequate substitute for a strong, prophetic sermon. Particularly this year is a sermon needed, not to maintain the tradition or to honor a pastor in the only line of "apostolic succession" recognized by Baptists, but to furnish light and insight so penetrating and to stimulate a commitment to Christ so strong and pervasive, that those who come to Atlantic City to engage in unseemly politics will feel a sense of shame and those whose purpose it is to foment needless theological strife will find that they have built sand castles on the Atlantic City beach only to see them dissolve when the tide rolls in.

There is time for you to write Convention President J. C. Robbins and request that the December action be rescinded at the March meeting of the General Council and that a Convention preacher be elected. Otherwise there will be no sermon at Atlantic City.

The Proposed New Foreign Mission Society Has Been Improperly Named

ALTHOUGH the current foreign mission theological controversy occasioned only temporary concern at the Chicago meetings (reported on pages 104-107), the annual Conference of State Convention Secretaries, who had discussed it and had prayed over it in their own meetings, decided that something ought to be done about it. So they requested President J. C. Robbins to appoint a special committee to review the entire situation, to confer "off the record" with the Foreign Mission Board and with the Baptist Fundamental Fellowship, and to seek to bring about neither temporary compromise nor

ephemeral appeasement but enduring reconciliation so that the denomination in its foreign mission work can in these times of shattering world disunity go forward in a spirit of unity and full cooperation. President Robbins has appointed W. C. Coleman, Dr. C. Oscar Johnson, Dr. Weldon M. Wilson, Mrs. H. G. Colwell, Mrs. R. W. Hollinger, and himself. Whether success or futility will crown the efforts of these six people remains to be seen.

In announcing their appointment President Robbins made one point very clear. *It should help remove widespread confusion.* The new foreign mission society in process of organization by the Baptist Fundamentalist Fellowship has been improperly named. Its self-chosen title "conservative" is unfair in its implication and inference that the existing American Baptist Foreign Mission Society is "liberal." That distinction is contrary to the facts. For 130 years that Society has served all Northern Baptists—fundamentalists on one extreme, liberals on the other, and the great in between host of conservatives and progressives. *And it must continue to serve all so long as all are honorable members of the entire Northern Baptist Convention fellowship.* The new society ought, therefore, to be known as the "fundamentalist" society, because it is being created by fundamentalists, and by charter and an annually signed fundamentalist creed it will be rigidly controlled by fundamentalists. Its policies and its work are not in any way to be subjected to review or appraisal by the Northern Baptist Convention. It is, therefore, hoped that the Baptist Fundamentalist Fellowship will see the soundness of President Robbins' distinction and at the constitutional convention, when the actions of the three regional fundamentalist conferences in San Francisco, Chicago, and New York, will be ratified, will give to the new society the name that properly belongs to it.

The Futility of Architectural Blue Prints If One Essential Is Missing

ALREADY a legion of blue prints have been designed for the post-war world by economic experts, cold-blooded financiers, senti-

mental dreamers, and power politics diplomats. All are destined to go the way of all flesh unless they provide the one basic essential in tomorrow's world order. If that is missing, neither victory in war, nor rearrangement of national boundaries, nor a new association of nations, nor a resurrection of the League of Nations of other years, singly or together, will establish enduring peace nor prevent a third world war. The missing essential is brotherhood, lifted above the level of abstract sentiment into sincere purpose and positive action, demanding respect for the sacredness of personality, insisting on equal justice in all relationships regardless of nation, or class, or race, or color. Gone is the cynical conception of brotherhood as only the sentimental luxury of visionary idealists. Discarded is the pessimistic slander of brotherhood as only a pious platitude preached from a pulpit to be half-heartedly endorsed on Sunday and whole-heartedly rejected on Monday. Likewise to be repudiated is a current acceptance of brotherhood as only a temporary attitude, prompted by war expediency, of kindness toward other people who in normal times will likely again become victims of prejudice and contempt. All these ideas dissolve before the overwhelming reality of brotherhood as the supreme necessity if humanity is to survive the present era of global barbarism. The realist defines brotherhood as a practical willingness to give to other men whatever right and dignity he desires for himself. The idealist conceives of it as the consequence of his faith in the Fatherhood of God, a sublime truth cherished by Judaism and Christianity and approached in varying degrees in other religions. Both conceptions merge into the one reality that is essential not alone to the fulfillment of American democratic principles but also to the establishment and enduring enjoyment of world peace. Once again Brotherhood Week, February 20-26, 1944, will be observed throughout the United States under the sponsorship of the National Conference of Christians and Jews. It is an observance and it suggests an emphasis in which every Baptist church can enthusiastically participate.

The Bulwark of American Liberty As Defined by Abraham Lincoln

IN THE dark days of tragedy through which the American people are now passing, days that in many ways are comparable to the darkest days of the Civil War, it is a source of strength and reassurance to turn back to Abraham Lincoln. On September 13, 1858, more than two years before he became President, he delivered a speech in Edwardsville, Ill. In it he included a definition of "The Bulwark of American Liberty" that has no parallel. The complete quotation follows:

What constitutes the bulwark of our own liberty and independence?

It is not our frowning battlements, our bristling seacoast, our army and navy.

These are not our reliance against tyranny.

All of these may be turned against us without making us weaker for the struggle.

Our reliance is in the love of liberty which God has planted within us.

Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere.

Destroy this spirit, and you have planted the seeds of despotism at your own doors.

Today the United States is a land of "frowning battlements" with a "bristling seacoast" on the Atlantic Ocean and another on the Pacific. The nation is guarded by the mightiest Army and the most powerful Navy in its history. Are these outward manifestations of strength luring the American people into a false sense of security? Are they depending on these alone as their "reliance against tyranny"? Or do they now need a solemn warning against the inadequacy of outward power if inner strength is lacking?

As in the days of Lincoln so now the final defense against aggressive tyranny abroad and subtle but menacing despotism at home is the strengthening of that spirit "which prizes liberty as the heritage of all men in all lands everywhere." Regardless of the victorious outcome of the war, if the American people permit that spirit to be destroyed they will discover that with its destruction seeds of despotism and tyranny will have been planted in their midst that will inevitably bring forth an appalling harvest of evil post-war fruit.

Editorial ♦ Comment

♦ THE FIRST SUNDAY OF THIS MONTH (February 6th) will again be observed all over the earth as Baptist World Alliance Sunday. This year it is suggested that Baptists everywhere consider the issue of religious liberty and that pastors preach on this theme and secure from their congregations an endorsement of world wide religious freedom. (See statement by Committee on Public Relations, January, page 44). Certainly by background and denominational history every Baptist preacher is qualified to preach on religious freedom. American public opinion could be influenced mightily if across this immense country from New England to Southern California and from the Pacific Northwest to Florida in the 25,000 or more Baptist churches, white and colored, on Sunday, February 6th, religious liberty in the post-war world were to receive major emphasis. For suggestions write to Secretary W. O. Lewis, 715 8th Street N. W., Washington, D. C.

♦ A BRIEF, IMPRESSIVE CEREMONY, the first of its kind, occurred at the Lincoln Memorial in Washington on Lincoln's birthday a year ago that by no means received the national publicity that it deserved. Six clergymen, three Negroes and three white men, representing American Protestantism, Roman Catholicism, and Judaism, placed a wreath at the base of the great Lincoln statue. A Negro minister made a brief speech for the Protestants. A priest spoke for the Catholics. A rabbi paid tribute in behalf not only of American-born Jews, but also the half million Jewish refugees from Europe who have found security here and have reason to thank Abraham Lincoln for having preserved American unity and perpetuated a "government of the people, by the people, and for the people," such as they had never known in Europe. Through this symbolic act the whole world could understand that religious men of different affiliations and diverse creeds can nevertheless unite in a resolve that all barriers of injustice, misunderstanding, prejudice and ill will that separate racial groups in the United States must be removed and thus fulfill the ideals of American democracy.

♦ LATE DECEMBER WITNESSED the close of one Baptist theological seminary president's career and the beginning of another. At Chester, Pa., the Crozer Theological Seminary announced the retirement on December 31st of President James H. Franklin, who had served since 1934. Prior to that he was for 22 years Foreign Secretary of the

American Baptist Foreign Mission Society. (See *MISSIONS*, May, 1934, page 287, and December, 1934, page 610.) Until a permanent successor is elected, Mr. Charles E. Batten, registrar and librarian, will serve as Acting President. At Rochester, N. Y., the Colgate-Rochester Divinity School announced the election of Dr. Edwin McNeill Poteat to succeed the late President A. W. Beaven who died January 24, 1943. Dr. Poteat's career has already covered a wide range. He was a missionary in China from 1917 to 1929 and professor of philosophy and ethics at Shanghai University. He has had two pastorates, in Raleigh, N. C., and since 1937 at the First Baptist Church in Cleveland, Ohio. He is the author of ten widely read, stimulating books. The latest, *Four Freedoms and God*, was reviewed in *MISSIONS*, September, 1943, page 410. Taylor Lecturer at Yale, popular college and student conference preacher, actively identified with the Federal Council of Churches, the North Carolina State Board of Charities, the Southern Baptist Convention Commission on Interracial Cooperation, and many other agencies, he comes to Rochester superbly equipped for what will likely be the climax of a distinguished career in Baptist missionary, pastoral and educational leadership.

◆ **THE FIRST BAPTIST CHURCH OF LANSING, MICH.**, sent an unusual Christmas remembrance to its men in the Armed Forces of the United States that they will gratefully appreciate. A special folder featured photographs of the church edifice, one of its familiar stained glass windows, the choir, and the congregation in the sanctuary. When the congregation was photographed, all families in the church whose sons or fathers were in the service, sat in the front pews. "You are in our minds, our hearts, our plans, our prayers," said Pastor Julius Faschbach in his accompanying message. "Though separated by many miles of distance, we have a common faith and are bound by spiritual ties stronger than time and space. We continually commend you to our Lord whose birth we celebrate at Christmas time and look forward to your return when together we shall dream again, build again, and live creatively, in His name." The Lansing church holds no copyright on this splendid idea. Any other church can do likewise, now or next Christmas or at any time during the new year.

◆ **WHILE THE BREADTH OF A MAN'S WORLD OUTLOOK** is usually appreciated during his lifetime, the full measure of his soul is often revealed just before his death. During the closing days of Dr. Arthur W.

Rider's final illness in the Los Angeles Hospital where he died on December 4, 1943 (see page 121), he was visited by Home Secretary Jesse R. Wilson. Both men realized that it was the last time they were destined to see each other. Just before the final handclasp, Dr. Rider, as if in a flash of memory during which his long life of devoted service to the cause of world missions passed before him in retrospect and he seemed to think of the post-war world which he was not destined to see, said to Dr. Wilson, "What humanity needs is not only an international mind but also an interracial heart."

THE GREAT DELUSION

Number 108

LIQUOR HAS PRIORITY IN PLUMBING

THE city of Norfolk, Va., with a normal peacetime civilian population of 130,000, now has an added war worker population of 150,000 plus a weekly influx of 200,000 army and navy men seeking food, shelter, and recreation. The result is an impossible transportation situation.

Deprived by the draft of their operating man power, the bus and street car companies wished to hire women drivers. It could not be done. The city's liquor traffic had priority on plumbing supplies. Read this realistic paragraph from a story in *The New York Times* by its Norfolk correspondent:

When the bus and street car companies tried to overcome the labor shortage by hiring women they could not get a priority for toilets in rest rooms for women bus operators. Hence the women were not employed. But the "nip joints"—places that sell liquor against the law—calmly outfit their places with the latest in plumbing, while beer halls spring up with all manner of plumbing and metal equipment and wax fat on excessive prices wrung from soldiers and sailors. Beer in many places brings 35 cents a bottle.

Thus in an important American city thousands of people are compelled daily to walk or stand in bus aisles, more crowded than the proverbial canned sardine, because the bus companies could not hire women drivers to operate more buses because they could not get plumbing for women's toilet rooms because the liquor traffic had priority plumbing for its illegal joints and legalized saloons.

Pity the unhappy, congested, disgruntled bus standee, deluded victim of the repeal of the 18th amendment ten years ago.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE
(In this issue with special reference to Race Relations)

IF I AM KILLED IN THIS WAR, please carve on my tombstone, "Here lies one black man who was killed fighting a yellow man for the protection of a white man."—*A Negro* on being inducted into the U. S. Army, quoted by Carey McWilliams.

chief gave the white race a majority complex. What are we white people going to do about it?—*Pearl Buck*.

NEGRO SOLDIERS are not fighting on the Negro side of a trench; Negro aviators are not falling to death from a Jim Crow section of the sky; nor are Negro sailors being drowned in any colored section of the sea when an enemy submarine attacks their ship.—*A Negro Woman* of Indianapolis, quoted in *The Indianapolis Times*.

LIBERTY FOR ALL MEN, equality of rights and of duties, fraternity among the peoples of the globe—these are the simple but magnificent moral ideas around which the whole world can rally. They furnish the only possible foundation for peace.—*General Charles de Gaulle*.

GOD IN HIS INSCRUTABILITY made the white race a minority people, and Satan in his malicious mis-

OUR RELIGIOUS CONVICTIONS are close to our hearts and we are proud of our ancestry; yet in a larger sense we are not Jews or Gentiles, whites or blacks. We are the people of the United States.—*Vice President Henry A. Wallace*.



THE LIBRARY

Reviews of current books and
announcements by publishers



George Washington Carver, by RACKHAM HOLT, is one of the outstanding books of the year. Fascinatingly written and replete with human interest incidents it tells the life story of the famous Negro scientist who died a year ago. (See MISSIONS, February, 1943, page 98.) No man could have had a more humble origin. Born of slave parents, his climb to greatness is therefore all the more amazing, particularly when he had to contend with white race prejudice that was always ready to accept and utilize the products of his scientific genius and discovery but never willing to grant him the social equality that he deserved. Out of the humble peanut he produced 300 products. From the sweet potato he produced 118 products. From 37 bushels per acre he

increased the sweet potato crop to 266 bushels an acre. Out of common clay he created 27 combinations of

color washes. Thus he increased immeasurably the agricultural and industrial wealth of the South and was a benefactor to the entire human race. It is an amazing, well nigh incredible biography, and so intensely interesting that from the opening page the reader finds himself carried along as by a spell and feels an irresistible urge to read it through to the end, however late the midnight hour. Dr. Carver died a poor man at the age of 78; yet he might have been rich. The late Thomas A. Edison offered him a position in his own laboratory at a salary in six figures but he declined, preferring his humble compensation at Tuskegee Institute. The fact that such a man in filling hundreds of lecture appointments always had to travel "Jim Crow"

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and often climb four flights of stairs to lecture halls because only white folks were allowed to use the elevators, and sleep in back street Negro hotels and eat in "Jim Crow" hash houses, is a terrible indictment on white race prejudice. (Doubleday, Doran, and Co.; 342 pages; \$3.50.)

● ● ●

The Highway of God, by RALPH W. SOCKMAN, is an expansion of the 1941 Lyman Beecher Lectures, worthy of this notable series and is one of the most interesting books written primarily for preachers. Abounding in wise observations on the work of a minister in all his relationships, the book follows Jesus' words regarding John the Baptist. The minister must be a voice crying in the wilderness of man's perplexity; the voice of a prophet interpreting God's will and the voice of "more than a prophet," a pastor who knows his people and their needs. Chapter I presents the "wilderness" setting of our generation. Chapter II, "A Reed in the Wind," warns that the minister must not be governed by the relativities of the present, that the "timely" must be the "eternal." Chapter III is a call to the prophetic task, a discussion of how and where God speaks being unusually clear and helpful. Chapter IV is a plea for the cure of souls through the creative compassion of men of God who, by winning the confidence of their people, become more than prophet. The last two chapters cover "The Least in the Kingdom" and "The Children of Wisdom vs. the Children of the Market Place." The free and telling quotation of Scripture is note-worthy, bringing the Bible into present-day situations with an expository skill too infrequently found. The book throughout is marked by balanced judgment and Christian passion. (Macmillan; 228 pages; \$2.00.)

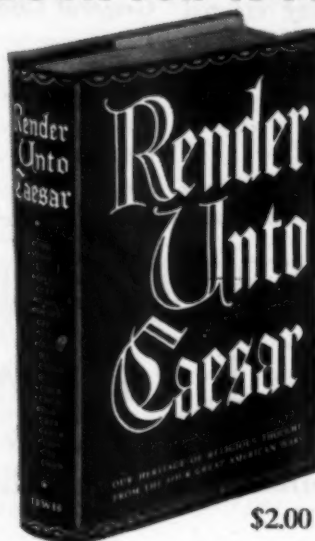
Brothers Under the Skin, by CAREY MCWILLIAMS is an exceedingly disturbing survey of the treatment of the colored races in the United States by the white race. Beginning with the premise that the war "represents a clash between the idea of racial superiority and the idea of racial equality," the former a nazi doc-

trine and the latter a doctrine of democracy, the author contends that one of today's great questions which Americans must face is whether the nazi doctrine of racism is to achieve final victory here. The war implications are evidenced by a Japanese broadcast in which the speaker said,

Democracy as preached by the Anglo-Americans may be an ideal and a noble system of life, but democracy as practiced by the Anglo-Americans is stained with the bloody guilt of race persecution and exploitation.

How true that is the author expounds in a remarkable historical review, well authenticated, of what has happened to the American Indians, Chinese, Mexicans, Japanese, Puerto Ricans, and Negroes in the United States. It is a sorry, shocking, sickening story. Regarding the treatment of Orientals, the whole movement around the rim of the Pacific Ocean, declares the author, "to set the European peoples apart from those of Asia *had its origin in California*." Viewing our Oriental prejudice in retrospect the author thinks it "almost incredible that America has a single friend in China today." Concerning the Mexicans he declares "the Good Neighbor Policy might very well start here at home within our own borders." It is far from comforting to set American harsh treatment of Mexicans over against the heroism of Mexican soldiers in the American Army who covered General MacArthur's retreat from Manila to Bataan and whose survivors are today in Japanese prison camps. What the author says about the Negro can readily be imagined. Rich in irony is the reference to the Turkish Ambassador at Washington who became *persona non grata* when he suggested that before America protested against

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Turkish treatment of the Armenians it would be well to examine the treatment of Negroes here. The Negro problem is discussed from its moral and political aspects as well as its economic implications. "The greatest barrier to the industrial prosperity of the South," says the author, "is Jim Crowism." Again with exquisite irony he points out the extremes to which Jim Crowism compels the South to go. In courts of justice "even separate Bibles are provided because each race must swear to the same God on a separate copy of the identical text." At least America has not established the doctrine of a Jim Crow God! This is a remarkable book, from cover to cover, without an uninteresting page. As an objective study of the race problem it is in a class by itself. (Little, Brown and Co.; 325 pages; \$3.00.)

• • •

A Portrait of Jesus: A Twentieth Century Interpretation of Christ, by SHERWOOD EDDY, is an attempt not only to portray the historical Jesus, but the living Christ in terms understandable by modern men. Some little-emphasized insights relative to Jesus and the New Testament are put forth here, among them, that Jesus was not only fulfilling, but ending Judaism. Dr. Eddy is no literalist as is evidenced by his handling of the Sermon on the Mount. One of the best chapters of the book is on the symbolism of the Fourth Gospel which thinks of the various chapters of John as sermons. The author believes that Jesus was not merely a Galilean carpenter and a good man but rather one who revealed the very nature of God. Jesus is the highest embodiment of human character and offers salvation to us. (Harper and Brothers; 247 pages; \$2.00.)



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The Borrowed Glow, by RICHARD E. DAY, first appeared in 1938 under the title, "Filled! With the Spirit." The only change in this fourth edition of daily meditations is that of the title. (Zondervan; 417 pages; \$1.50.)

Books Received

From Victory to Peace, by PAUL HUTCHINSON, Willett, Clark and Co., 226 pages, \$1.50.

The Legacy of the Liberal Spirit, by FRED G. BRATTON, Charles Scribner's Sons, 319 pages, \$2.75.

The Search of Maturity, An Inquiry into Psychology, Religion, and Self-Education, by FRITZ KUNKEL, M.D., Charles Scribner's Sons, 292 pages, \$2.75.

These Things Will Last, by STACY R. WARBURTON, Judson Press, 122 pages, \$0.75 and \$1.25.

Hero of Burma, the story of Dr. Gordon S. Seagrave, Judson Press, 64 pages, with 210 pictures, \$0.50.

Prayers of the Spirit, by JOHN WALLACE SUTER, Harper and Brothers, 50 pages, \$1.00.

On Beginning from Within, by DOUGLAS V. STEERE, Harper and Brothers, 149 pages, \$1.50.

The Short Story of Jesus, by WALTER LOWRIE, Charles Scribner's Sons, 238 pages, \$2.50.

One Humanity, a plea for the starving children of our friends and allies in Europe, by HOWARD E. KERSHNER, G. P. Putnam's Sons, 81 pages, \$1.25.

Liberal Theology, edited by DAVID E. ROBERTS and HENRY P. VAN DUSEN, is a collection of 16 essays written in honor of Eugene William Lyman. Some of the ablest theologians in this country have attempted to interpret liberal Christianity and to show what foundations it has in these turbulent days. The book begins with an interpretation of the theology of Eugene W. Lyman, traces the history of liberal theology, and concludes with the foundations which it has and needs. Here is the richness of several great minds and a variety of approach. The permanent values in liberal theology are (1) "the maintenance of a close and vital relation between faith and reason," (2) "the union of the transcendence and imminence of God;" (3) the insistence upon the centrality of the historical personality of Jesus Christ for our faith and our salvation;" and (4) "the close and vital relation between the religious and the ethical in the Christian way of life." Liberal Christianity has its "strength in its emphasis on God's living relationship with his children in the process of history and supremely in the historical life of Jesus." Many readers will disagree with Prof. William Adams Brown who mocks the social gospel, ridicules the "naively optimistic" conclusions of Rauschenbusch, and instead praises Karl Barth because he presents a churchly theology. Has the doctrine of the Church supplanted the ideal of the Kingdom of God, and is Karl Barth the saviour for the disillusioned followers of Rauschenbusch. To the reader who wishes to learn something of the history of liberal theology and what liberal leaders consider as their own foundations of faith, this book will furnish them the material. (Charles Scribner's Sons; 285 pages; \$2.50.)

(Continued on page 128)

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

They Went Two by Two Into the Homes of Los Angeles

*The story of a remarkable evangelistic crusade
in which 33 Los Angeles churches participated*

IN GREATER Los Angeles 33 churches, under the leadership of Dr. Walter E. Woodbury, co-operated in a Home Visitation Crusade, November 15-18, 1943. Teams of two persons each to the number of 782 personally interviewed 2,612 men and women, pressing on them the claims of Christ and His church. Of this number, 591 made decisions, 209 of which were first decisions. The remaining 382 were letter transfers.

This crusade showed the effectiveness of the home visitation type of evangelism where church members become the evangelists. Here is what happened. On the first night of our visitation 213 teams interviewed 686 persons and secured 209 decisions of which 66 were first decisions. Had these workers and prospects been gathered in one auditorium the actual count would have been 1,112. Of these, 686 (or 69%) would have been non-church members or non-Christians. Before the evening concluded every one of these prospects had been approached concerning their relation to Christ and the church with the result that 209 of these 686 prospects had been brought to a decision. During the first four days 591 decisions were reported.

Have you ever been in a church meeting with 1,112 persons pres-

By PAUL W. KOPP

ent, where 69% of them were good prospects, and where the rest of the audience were active personal workers, and where one-third of the prospects made decisions? Have you ever seen a revival with such amazing results, especially on the first night? Yet these results were produced by our Baptist churches in Los Angeles, and we thank God for this "landslide" of decisions.

This revival was so unspectacular that many were not aware of

Who Wrote It?

The statement on page 27 in last month's issue was written by the late Professor Frederick L. Anderson. He had intended to read it to the Northern Baptist Convention at Indianapolis in 1922 during the historic debate on the adoption of a Baptist creed. When he perceived that the majority of delegates were about to vote the New Testament "as the all sufficient ground for Baptist faith and practice" in preference to any other doctrinal statement or creed, Dr. Anderson put the manuscript back in his pocket. For 16 years he kept it in his desk at home, where it was discovered following his death, five years ago.

this great work of God in our midst, but very quietly many precious souls have entered the Kingdom with a firm step because of this "Crusade." Personally, I have never seen a revival like this one. We have schooled ourselves in the notion that a revival must be exciting and spectacular, without which characteristic it cannot be genuine. Yet it was often during the weekday's dull and monotonous routine that Jesus extended the personal invitation, "Come . . . follow Me."

It has been a great revival because it revived our church members. Many were thrilled to find that they could successfully do personal work. Many pastors have remarked that this crusade has done their workers more good than anybody or anything else. It was also a great revival because of the number of decisions in four nights. Not often does God give us 591 decisions for Him and the church the first four nights of an evangelistic effort. Is it not significant that there were 209 decisions Monday night? Surely the "Lord wrought a great victory that day." Word from one church this morning tells us of a man who had not been to church for twenty years until last Sunday, when he came with his wife to make public his decision. He was reached by an ordinary layman during our crusade, and it has been a great revival because it did not end November 18th. Many of the churches were so enthused that they are continuing the plan and in some places the enthusiasm has been so contagious that the plan

is gaining momentum. Several churches are meeting once a month for supper and then going out two by two to secure decisions for Christ. Once again, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Some churches unable to participate last month are planning to do this work in the near future. The crusade has really just begun. May it continue until the work is done.

Increased Enrolment At Bacone College

Bacone College enrolment, including grade school, high school, and college, for the current year 1943-1944 totals 176, as compared with 134 for the previous year, an increase of 42 for the year. Students represent 28 tribes. The largest group is Creek, with 85, and the second-largest Cherokee, with 26. The other tribes are Choctaw and Apache, 9 each; Kiowa and Seminole, 8; Klamath, 5; Crow, Flathead and Arapaho, 4; Hopi and Arikara, 3; Osage, Quapaw, Chickasaw, Navajo, San Blas, Gros Ventre, and Euchee, 2 each; and Sioux, Pequot-Narragansett, Ponca, Shawnee, Menominee, Papago, Pueblo, and Paiute, one each. Last year's enrolment included 26 different tribes. Approximately 90 students are working out part or all of their room, board, and tuition. Only 30 are paying their way completely. Each one of these is also giving some help in the work program, although none is strictly required to do so. According to Business Manager Herbert E. Anderson, 1,380 work hours are assigned for each week, with average allotment of 15 work hours per week per student. The largest single group, 34 students, is employed in the dining hall. The smallest number on any assignment are the



The Main Administration Building at Bacone College

single students working as assistants to various teachers and staff members.

American Soldiers In Foreign Mission Lands

Young men in national service will be finding Christian churches and Christian people in all the corners of the earth to which they go. Recently an American soldier in the Solomon area made the comment, "You could tell the difference when you were among Christians for they could be trusted when materials and supplies were about." Did that boy know that this was true because pioneer missionaries like John G. Paton went to the South Seas years ago and that the missionary service which followed resulted in transformed peoples and the church of Christ established in those islands?

When writing to the men from home encourage them to find ways of fellowship with Christians of the lands where they are. Of course they will not all be Baptists and the ways and places of worship may seem quite strange and the church life will be different from that at home. But what an opportunity is offered in the midst of a wrecked world to forge the ties of Christian fellowship which can tie the world together and lift it to something nobler. These young people from our Christian churches

and homes can be missionaries in a real sense if they will let their Christian faith be known when they meet other Christians.

Likewise our mission stations minister in countless ways to the needs of men who are far from friends and home. One of our missionary workers in Alaska tells of the ministry of our mission there to the soldiers and sailors at this outpost of our nation:

"Our little Spruce Island lies on the route of many a blue and khaki visitor. The other night a young man dressed in brown came seeking a musical instrument. Off on leave the group had come to Ouzinkie to find entertainment in the village dance hall. As we talked about the violin that had never been used in a dance orchestra we got better acquainted and the name of the chaplain of his group came into our talk. The chaplain was a mutual friend of the soldier and the missionary and by his silent influence the Mission gained a new friend. The violin was put back in its place by the organ. The whole group filled our living-room and dining-room. Some went to the basement to help mission boys carry up ice from the lake and make strawberry jam ice-cream; others told the good night stories to the very small tots who were ready for bed. The captain popped corn in the kitchen. One more brave than the rest stole quietly to the organ. Others joined and out of the living-room came music and harmony — not the jazz of the dance hall or even the popular war ditties, but lovely old hymns of the church, old favorites which the men had carried in their hearts from the home-town church just like yours and mine. I thanked God that a chaplain gave this link of friendship and brought this happy time out of the dance hall to our mission."

DIVISIVE CONTROVERSY HAD NO CHANCE

In spite of efforts to inject the current fundamentalist foreign mission controversy into its discussions, the mid-year meeting of the Council on Finance and Promotion ignores and transcends the controversy and gives major emphasis to its own unity of purpose

By WILLIAM B. LIPPARD

Note.—Because this meeting was held a week later in December than in other years, it could not be reported in the January issue.—ED.

VITAL and dynamic were the Baptist mid-year meetings in Chicago, Ill., December 11-14, 1943, not only because the 100 Baptists present faced realistically the world's needs, but also because they transcended such feeble efforts as were made to inject into the discussions the current fundamentalist foreign mission controversy. As in other years the Chicago meetings were marked by high inspiration, enthusiastic confidence, and a co-operative spirit of unity that was in sharp contrast to the divisive trend that some sought to magnify and make an occasion for concern. The need of bringing the gospel of Christ to a sinful, needy, and disintegrating world was so overwhelming in its immensity and challenge that those present decided that threats of denominational division over the proposed organization of a new foreign mission society were of secondary importance. So they went steadily ahead with their plans for the world service program of Northern Baptists in the year that lies ahead. Few took seriously what one fundamentalist intended as a solemn warning that "the denomination is being split asunder," and that something needed to be done about it. When President J. C. Robbins explained (*see editorial on page 95*) what is being done, 100 Baptists promptly turned to the major business that had brought them to Chicago. Divisive controversy had no chance.

Only on one occasion did it seem necessary to pay attention to it. Three hours had to be devoted in the Council on Finance and Promotion to a debate over the collection of funds because of the confusion created by the foreign mission controversy. Finally the problem was referred with power to the Administrative Committee and five additional Council

members. Their decision makes clear to all churches that the duly authorized collecting agents of the Northern Baptist Convention have no legal authority to accept and issue receipts for contributions intended for the new foreign mission society when it is constituted and functioning. At a time when the world is being consumed in a global conflagration of hate and death and the church ought to be expanding its healing and reconciling ministry in the name of Christ, it seemed appalling that 100 Baptists were compelled by the fundamentalist controversy to devote three precious hours to needless debate when they should have spent the time in devising ways and means for raising the missionary budget and in completing this year's World Emergency Fund.

THE ENLARGING POSTWAR VISION

Fortunately the Postwar Planning Commission wasted no time over the current denominational agitation. It has more vital and important business. For two days the Commission was in session formulating and interpreting 12 Christian postwar objectives. In amplified form with interpretative comments, these are being printed and copies are being distributed to every church.

In briefest possible statement the twelve objectives are:

COMPLETE ALLEGIANCE TO GOD
DEEPENED QUALITY OF CHRISTIAN LIVING
CHRISTIAN PERSONALITIES FROM CHRISTIAN HOMES
THE CONTINUOUS PURPOSE OF WORLD EVANGELISM
DEVELOPING A WORLD CHRISTIAN FELLOWSHIP
REMOVAL OF RACE AND CLASS BARRIERS
ABOLISH ANTI-SOCIAL PRACTICES
APPLICATION OF GOD'S LAWS TO ECONOMIC LIFE
SUPPORT OF A WORLD COMMUNITY OF NATIONS
LIFT THE THOUGHT LIFE OF THE WORLD
EXTEND THE MINISTRY OF HEALING
SACRIFICIAL PARTICIPATION IN WORLD RELIEF AND
RECONSTRUCTION

The effectiveness of these objectives does not lie in any accuracy of statement or interpretation, but "in the devotion and zeal with which all who follow Jesus Christ give themselves to their realization." So the Commission summons the denomination to "unite in complete devotion to these goals and in wholehearted endeavor perform these tasks, relegating all else to a secondary position and giving this service to God first place in our lives."

WHAT IS A COOPERATING CHURCH?

The present divisive trend in the denomination helped to achieve unanimity in deciding what constitutes a "cooperating" church as mentioned in the By-Laws of the Northern Baptist Convention. Last May the General Council had appointed a special committee, consisting of Dr. G. Gordon Brownville, Mrs. W. S. Abernethy, and Mr. Walter G. Staub to formulate a new definition. After months of study, correspondence, and consultation, this Committee offered its definition. Unanimously the General Council adopted it. Here it is:

A cooperating church is one which actively participates in the work of the Northern Baptist Convention and its Cooperating and Affiliating Organizations. Whether there is active participation is a matter to be determined by the circumstances in each case, but it should include cooperation in the program of the Northern Baptist Convention and reasonable participation in the financial goals of the Convention.

The definition will not please everybody. It is too vague for those who wish to prescribe and regiment all local church cooperation according to a rigid pattern. It is too specific for those who wish to continue only nominal endorsement to the Convention's world service while giving major support to causes outside the denomination. And the phrase "reasonable participation," which was proposed as an amendment by President Charles W. Koller, and unanimously accepted, has all the marks of inspired genius. *It compels each local church to make its own conscience the determining factor.*

TODAY'S RESPONSE AND TOMORROW'S NEED

Profound gratitude was voiced that the upward trend in missionary contributions had not been affected by the foreign mission controversy. According to Mr. A. E. Seibert's financial report as of November 30th, covering the first seven months of the fiscal year, receipts on the unified budget totalled \$1,434,406 as compared with \$1,211,844 for the corresponding period last year, an increase of \$220,863, or slightly more than 18%. In view of the known

withholding by some churches of gifts to the regular foreign mission work, this response is superb evidence of denominational loyalty. Here is proof of Baptist unity rather than disunity.

A geographical analysis of donations as of November 30th showed *only one state, Arizona, and the District of Columbia*, reporting smaller gifts this year for the first seven months than last year. All other state areas gave substantially more. There are still four months to the end of the fiscal year. Complacent satisfaction over the record thus far could have disastrous results. The same degree of enthusiastic support is needed to reach the year's objective.

Since the Chicago meetings (December 13th-14th) came so soon after the Sunday of Sacrifice (December 5th), reports of World Emergency Fund receipts were necessarily incomplete. As this issue goes to press, the record shows \$500,000 having been received toward the goal which includes also church extension and postwar needs, leaving the balance to be secured by April 30th. Vigorous promotional plans are under way to help raise the entire amount by that date.

For the new fiscal year, beginning May 1, 1944, Chairman A. J. Hudson for the Finance Committee, proposed the following budget as the minimum for a Christian constituency like the Northern Baptist Convention to raise in the present situation:

| | |
|-------------------------------------|-------------|
| UNIFIED MISSIONARY BUDGET | \$3,300,000 |
| WORLD EMERGENCY FORWARD FUND . . | 1,700,000 |
| TOTAL | \$5,000,000 |

NO THEOLOGY IN REAL ESTATE

Neither theology nor controversy were involved in another important decision at Chicago. It will doubtless take time for Baptists to get adjusted to a breath-taking Wisconsin real estate venture on which the Convention has embarked. The General Council gave unanimous approval to the purchase for \$300,000 of a property estimated to be worth \$8,000,000, consisting of more than 1,000 acres of land with two miles of shore frontage on Green Lake, Wisconsin. When the purposes of the venture are understood, even the most sceptical Baptist will endorse it as enthusiastically as was done at Chicago. On the property are a first-class hotel, completely equipped to accommodate 200 guests, more than a dozen, likewise fully equipped, palatial homes that cost \$10,000 each to build, vast spaces suitable for separate and simultaneously operated camps for boys, girls, men, and women, ample parking lots, and two immense barns that could well-nigh garage

every car that Baptists might drive there. It is so accessible that each summer the home mission agencies could bring here thousands of underprivileged children from the hot and crowded sections of the cities where the Christian Centers carry on their ministry.

Accordingly for the first time the Convention has an ideal property for Baptist conferences and fellowship on a truly national scale. It does not require much imagination to visualize what this can mean in the development of a common outlook, a unity of spirit, and a singleness of purpose among Baptists. Recreation and study, fellowship and conference, for all kinds of people, young and old, laymen and pastors, women and children, Bible conferences, boys' and girls' summer camps, training classes for all age groups, denominational leadership gatherings, all these and a myriad other group meetings, from late spring through the summer and into the early fall, now become possible as never before. A millionaire had died, and he could not take this magnificent estate with him. It had to be disposed of, and quick action was required. Organizations and church groups of other denominations, including the Roman Catholic Church, were likewise interested. Under the dynamic and farseeing leadership of Dr. Luther Wesley Smith and Dr. G. Pitt Beers, the property was acquired for Baptist purposes in the name of the Convention. A substantial down payment has been made. All that remains is for interested individual Baptists to help in the purchase price. Some have already done so.

The property also is in need of a suitable name. Some have thought of some name in honor of the Baptist men in the armed services. Others conceive of it as a grand memorial to religious liberty. What is your suggestion?

THE NEXT NORTHERN BAPTIST CONVENTION

Atlantic City was chosen as meeting place of the Northern Baptist Convention. Dates are May 23rd-26th. Reduced to four days, it will be a "streamlined" meeting, with a small exhibit, no banquets or dinner meetings of any kind, limited hotel accommodations, and most of the day sessions devoted to Convention business. There were complaints that the Convention under wartime travel restrictions ought to meet somewhere in the Middle West so as to be more readily accessible to a larger number of Baptists. That was impossible. Even Editor John W. Bradbury of *The Watchman-Examiner*, who had advocated Winona Lake as the place of meeting, admitted after having visited it

that it was not suitable. No other city had extended an invitation. Investigation in several cities had revealed impossible hotel accommodations and practically no convention facilities; whereas Atlantic City, particularly between week-ends, when its hotels, which had recently been restored to their owners by the War Department, could accept a limited number of delegates, had offered the only meeting place and had extended the only invitation. *The decision was therefore inevitable.* Only a limited attendance is anticipated. The program provides mostly for business sessions, a few devotional periods, a session in honor of Baptists in the nation's armed forces, a missionary session, and a pre-convention prayer meeting scheduled for the preceding evening, May 22nd. The detailed program will be published in the May issue. There will be no Convention sermon. (See editorial on page 95.)

THE FUTURE SHORTAGE OF MINISTERS

The fundamentalist controversy likewise seemed of minor importance to the Baptist Theological Seminary presidents who scheduled their annual conference at the same time in Chicago. The eight divinity schools, from Andover-Newton in the East to Berkeley on the Pacific Coast, were represented. Their presidents had to consider many wartime problems affecting theological education. One of the most serious is the future supply of Baptist ministers. An entire session was assigned to the report of a special committee on "Recruiting for the Ministry."

Recognizing today's serious shortage of well trained ministers, missionaries, and religious educators that threatens the future of American Christianity, this committee formulated a program of immediate and long range goals. "The postwar era will demand and require the finest spiritual leadership," declared Chairman J. Melvin Prior, pastor of the Central Baptist Church in Hartford, Conn. Leaders of youth and all pastors are therefore urged to challenge their ablest young men to consider the call of the ministry, to watch for outstanding potential candidates and to guide them in their choice of callings. Committee plans include the observance of "Life Service Sunday" in the churches, presenting the challenge of the ministry at summer assemblies and other youth gatherings, bringing groups of young men together at special dinner meetings to hear prominent and successful ministers discuss and set forth the needs and opportunities of the ministry. This is a large order. Nothing like it has been attempted by American Baptists heretofore.

COMPLETELY IGNORED CONTROVERSY

For one inspiring hour everybody totally and completely forgot fundamentalism and missionary controversy when Miss Willie Harris, one of America's repatriated missionaries who had arrived in New York during the preceding week, on the *S.S. Gripsholm*, told of her experiences. Intense silence, prompted by pangs of American conscience, descended upon 100 Baptists when they heard her say quietly but reprovingly, "*The bombs the Japanese dropped on us in Ningpo were made of American scrap iron!* Often, after an air raid, we picked up pieces of iron from exploded bombs and noticed the inscription, *MADE IN U.S.A.* How could we explain to the Chinese the inconsistency of America's sending relief money to feed and shelter the victims of the bombing raids and at the same time sending scrap iron to Japan to kill Chinese?" Miss Harris spent four months in a Japanese concentration camp in China, after 20 years of missionary service. Under her ministry as Superintendent of the Nurses Training School, the Ningpo Mission Hospital had graduated 140 Chinese nurses, and 140 of them had been graduated as Christians. In spite of terrific destruction in China after more than 12 years of war with Japan, with its horrible toll of death and starvation and homeless refugees, this courageous Woman's Board missionary gave a reassuring picture of the future of missions in China. Out of 90 mission hospitals of all denominations, 8 were totally destroyed, 40 were looted, and 22 are today under Japanese control; but 52 are still open, under Christian Chinese management, carrying on their ministry in the name of Christ. The Baptist hospital in Ningpo is functioning under Chinese doctors. Some have been there 20 years. Citing the tremendous change in attitude toward missions, she told how Taoist priests had allowed Dr. McGowan, the first medical missionary, to use a small room in the Ningpo Taoist temple. That was in 1843. And now in 1943, a century later, the city has turned over the entire temple as a public health center, managed by Christian missionaries. With an appeal for many new missionaries to be sent to China after the war, she concluded, "Let us not be discouraged because so much of China is occupied by Japan. Jesus himself spent all his life in occupied territory. He did not run away nor evacuate. He stayed and finished His task. We missionaries would like to have done likewise. The Chinese are still there. They will carry on."

Instead of organizing a new fundamentalist for-

eign mission society it would seem as if Baptists ought to unite more aggressively in supporting the society they already have. For 130 years it has served them and the cause of Christ honorably, faithfully, nobly and well. In China and elsewhere, in spite of war and world upheaval, it has left an enduring Christian witness. This sublime fact needs to be kept in mind by those who perhaps have been persuaded by divisive propaganda to withdraw their allegiance and support.

IN CONCLUSION

As in other years, numerous other Baptist groups scheduled their own mid-year meetings simultaneously in Chicago. In separate sessions as City Mission Secretaries and State Convention Secretaries and in joint sessions, the Associated Home Mission Agencies considered important issues of major importance to Baptist home mission enterprises such as race conflicts, labor's indifference to the church, an enlarged ministry to men in the armed services, and in spiritually neglected defense areas, and the slowly dying church in depopulated areas.

Likewise the Council on World Evangelism in its own meeting not only ignored but completely transcended the fundamentalist controversy. It had more essential business in planning a national conference on evangelism, March 7-8, 1944. Regardless of fundamentalism and liberalism, of minor differences in theology, of creeds or no creeds, this company of Baptists felt that a lost world needs to be saved and that only Christ can save it.

Wartime conditions reduced social engagements and occasions for fellowship almost to zero. Gasoline rationing and the scarcity of wild ducks made it impossible for Mr. and Mrs. John Nuveen to entertain a dozen or more Baptists at a roast duck dinner, in their charming and hospitable home, as they have done annually heretofore. A goodly company of Baptists however used the new Chicago subway to the Baptist Missionary Training School to attend the inaugural reception in honor of its new President, Robert Haddon Beaven, son of the late President, Albert W. Beaven.

All other social and fellowship engagements had to be limited to meal-time rendezvous in overcrowded restaurants. Many Christmas shoppers who chanced to overhear Baptist conversation in a congested cafeteria must have wondered why, in a world at war, Baptists were apparently starting a civil war of their own.

This surely ought not so to be!



The Second Cycle Begins This Month

More than 2,000 Baptist churches observed World Parish Days during the autumn months

THE first cycle of World Parish Day meetings came to a close on December 12, 1943, and the Field Activities Department announces that 2,003 were held through that date. A number about equal to that will be held during the second cycle beginning this month.

Interesting reports continue to come in concerning the methods used by local churches to make their World Parish Day programs and exhibits effective.

The Main Street Baptist Church of Newport, Vt., made an excellent model of the church, and showed its relation to the world program of Northern Baptists by

attaching streamers from it to the various points on a map of the world where our mission work is located. (See photograph on next page.) This model was used not only on World Parish Day, but also for calling attention to the World Emergency Forward Fund.

The Baptist Church of Middletown, N. Y., featured at its World Parish Day the Hospital Unit of Dr. Gordon Seagrave, as described in his book, *Burma Surgeon*. Young people of the church impersonated Dr. Seagrave and his nurses in the act of caring for a wounded soldier, and all the hospital details were reproduced as realistically as possible.

The World Parish Day offering at the Baptist Church of North Adams, Mass., was sufficient to cover all expenses, and there was a balance of \$30 which was turned over to the World Emergency Forward Fund.

In Southern California one of the circuits is made up entirely of 36 Mexican churches. The state office had arranged for 14 Southern California speakers, each of whom speaks Spanish fluently, to be the denominational guest missionaries in these churches. World Parish Day literature had been mimeographed in Spanish for their use, and Spanish versions made of the World Parish Day recordings.

Miss Enid Johnson, who has been traveling in Kansas, writes that the Baptist Church in Leoti had a fine World Parish Day program and a baptismal service afterward. She adds that there was much constructive thinking



The Christian Education Exhibit which the First Baptist Church in Albion, N. Y., arranged for World Parish Day had an attendance exceeding 300, and it made quite an impression

shown during the Poll of Opinion discussion, and that the recordings were well liked. She also comments on the genuine friendliness of the people, and says they all wanted to entertain her when they became acquainted.

Here is what some of our other denominational representatives say of their experiences in the field:

"I feel that World Parish Days were very much worth while, and I wish that they could be carried out another year, even though we might have a Northern Baptist Convention. I am sure that they reach a much larger number of people than would ever be gathered at a Convention, and that



Members of the Indian Baptist Church, Wisconsin Dells, Wis., a home mission church, examining copies of "The Baptist World Times" and other World Parish Day literature

our people are very much in need of the kind of message and education secured through such services as these."—*Ernest L. Ackley, Kansas.*

"We have had 172 World Parish Days to date (December 6th) with approximately 10,000 people in attendance. The total program has been exceedingly worthwhile."—*Harold L. Lundgren, New York.*

"I found a renewed interest in the missionary program of the



Model of the Main Street Baptist Church, Newport, Vermont, built by one of its laymen for World Parish Day. Streamers connect the church with Baptist mission fields on the world map

denomination and a real appreciation for the World Parish Day. The denomination showed that it was conscious of each local church and was sending its representative no matter how small the church might be. It is great to be a Baptist and have a part in the splendid work of our denomination."—*Perry L. Jackson, Arizona.*

"Thank you for the privilege of being of service. It was an enriching experience for me. The World Parish Day idea is certainly a very good one. One was held in my church during my absence. Our people are very enthusiastic about it. It was one of the best events in the life of our church for many years."—*Edward Catlos, Illinois.*

The World Emergency Gift Broke the Collection Plate

The First Baptist Church of Cedar Rapids, Iowa, reported its World Emergency Forward Fund offering so heavy that it actually broke one of the collection plates.

It wasn't just "happenstance" that the church's offering was so large. The whole effort on behalf

of the Fund had been very well organized.

In November, the minister, Rev. Grant F. Anderson, called the commissioners and members of the missionary society together and they agreed on a goal. The amount was divided up among the laymen, women, and young people and each Commissioner appointed 10 persons in his own classification to be responsible for one-tenth of the sum to be raised. Out calling went 30 people and made a thorough canvass of the church membership. The result was that the church succeeded in what appeared at first to be an impossibly large goal.

Huge Offering On Sunday of Sacrifice

Honor of raising one of the largest amounts on Sunday of Sacrifice, December 5, for the World Emergency Forward Fund, goes to the Central Baptist Church of Hartford, Connecticut,—Rev. J. Melvin Prior, pastor. Over \$5,700 was contributed to the Fund in this church on the Sunday of Sacrifice.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



REPATRIATED MISSIONARIES WHO RETURNED TO THE UNITED STATES

LEFT TO RIGHT: *Thomasine Allen, Mildred Proctor, Gertrude M. Waterman, Willie P. Harris, Mary I. Jones, Winifred M. Acock*

They Are Home

Brief accounts of experiences by repatriated missionaries who returned from the Far East

"They are home!" The only happier expression would be, "They are *all* home. Barbed wire and the prison camp no longer shut normal human beings away from normal life."

Duration of internment of women missionaries varied from the experience of Miss Winifred M. Acock of Japan, who was never interned at all, to that of Miss Thomasine Allen, also of Japan, who was interned the day after Pearl Harbor and only released to board the *Gripsholm*. Few had had such an endurance test.

The joy and gratitude of all the missionaries at safe return is deep and abiding, but faces light up most when they discuss the enduring consecration of their national co-workers and the ongoing of the work in the face of the incredible hardships of war and famine. Excerpts from their letters tell the story.

War Breaks!

Do you remember how it was that first hour the news of Pearl

Harbor trickled through? Then imagine how it would have seemed to witness its announcement at 4:00 A.M. as you were awakened from your sleep to the booming sound of big guns and leaning from your bedroom windows you saw the light of bursting shells as they went rocketing through the air down on the waterfront. I was stunned, but knew in too full a measure what had burst and I now remember I was saying, "It has come! It has come!" We stood watching the Shanghai sector of the December 8, 1941, conflagration. Only later we were to know of the stirring feet in both groups, some few escaping by foot, or horse, or motor car, to the edge of the settlement or beyond and so before day making their escape from a net that soon was to be drawn tighter. Countless were the Chinese who tried at that last hour to transfer funds or other valuables to a safe place. By the time of our usual 8:00 A.M. local broadcast, we had a sketch of the enormity of the

thing and were not surprised that our popular announcer told us in a most brief statement that the Japanese had "taken over" the city and that this was his last broadcast. As the day wore on, we learned of the sealing of certain important "foreign" properties and the taking over by the Japanese of the banks, the city utilities, etc. You know the story of frozen funds and can imagine the gusto with which the announcement was made to us that the American navy had been destroyed. We were told it would be best for us if we foreigners would remain indoors that day. We missionaries called to each other to learn how it was in different sections of the city, but each of us was busy with his own Chinese friends who came and reassured us at a time like this when they were enveloped as surely as we, and succor certainly no more near. I shall never forget the great kindness of those days. — *Mary I. Jones, Shanghai.*

The Misery of China

Christian workers, Chinese and missionary, have done all in their power to feed the hungry, clothe the naked, relieve the suffering

and comfort the broken-hearted. In Hangchow, Huchow, Kinwha, Ningpo, Shaosing and Shanghai, relief schools were organized and carried on for many months. Words cannot describe these relief schools. So many youngsters—thin, emaciated and dirty—came off the streets for a bowl of hot rice and a few vegetables or beans. Even with this meagre ration, the children gained in weight and general health. They came for something to eat but they received more than that. Religious instruction was also part of the daily program, and impressions gained through the stories and songs are bound to affect their attitudes for years to come.

Perhaps the relief work which touches our hearts most is that done for the little war orphans. Here again words can hardly describe the terrible need. The orphanages are called "Christian Homes for Children." It is work evolved out of suffering that has touched the lives of every Christian. Many of those responsible for this kind of work have little more than a mere subsistence living themselves. Children give a rare penny, women make clothing, small wage earners contribute shoes and other articles as they are able.—*Mrs. L. C. Hylbert, Shanghai.*

The Chapei Camp

We were interned on February 25, 1943. I was sent to the Chapei Camp in the Great China University, across the railroad from St. John's University. The camp included just over 1,000 men, women and children. The largest number were American, the second largest group British, but there were also Netherlanders and Belgians. We were amazingly busy with personal duties such as

washing clothes, with camp duties such as preparing vegetables, and other interests such as Sunday school. The "extra" activities included school (nursery through high school with two graduating from high school), adult education courses, church, Sunday school, choir, two chorus groups, baseball leagues, supervised play, washing and sewing, and many more. My own duties were in the census department, scullery work, serving breakfast, Sunday school and a girls' club. My "pleasures" were the choir, chorus work, studying Mandarin and a good bit of reading from the good camp library. We were busy and I, for one, kept well. Having practically no communication with friends outside was the hardest part of the seven months' experience. Being kept within barbed wire fences was irksome. The constant rumors and finally plans for repatriation kept us buoyed up and in good spirits.—*Mildred Proctor, Ningpo.*

Missionaries Still

What were the high spots of camp? The stars, the lovely sunrises and sunsets, the moon, our pretty little grove where we used to have little picnic suppers, our little canal just outside the barbed wire and along which we often walked, our church and fine vesper services—the latter often held in the glow of the setting sun—Bible classes, the singing of Gaul's "Holy City" after three months of internment. We might be inside a barbed wire enclosure, but the beauties of nature man could not take away. Outwardly we were bound, but inwardly we could sing. The spirit cannot be bound if it is united with Him.

Oh, the rich fellowship we had with one another and a wonderful time for witnessing! There were

many in the camp who knew not Christ. They were watching us; were we living up to their estimation of true Christians? I was so thankful that thirteen young people in Bible classes which I taught even after the war started accepted Christ and were baptized before my entrance into the camp. My contacts with them were limited, but I am sure they will grow in the Christian life. My four years in China have been mostly given to language study, but, nevertheless, I would not want to have missed the experiences we have had. They have enriched my spiritual life and I hope are stepping stones to a greater work for the Master.—*Gertrude M. Waterman, Shanghai.*

The S.S. Teia Maru

Just about six days before our departure on the *S.S. Teia Maru*, we were told to get ready. Each person was allowed to take 199 pounds of baggage with no single piece to weigh more than 100 pounds. Then began the scramble to find containers which would hold the most and weigh the least, and to dispose of what we could not bring with us. Many, many people in the camps had lost their all, so they could use our old clothes. The monotony of the food on board the boat about equalled that at camp, and with our work taken away from us, many of us became bored. But how could one be bored when one had 240 bed-fellows, about 220 of whom one did not know? I speak advisedly when I say bed-fellows, and not room-mates, for the glass-enclosed part of the deck where several of us were put had new double-decker bunks with thin straw mattresses built to accommodate 240 people, each person having six feet by two feet

(Continued on page 125)

TIDINGS



FROM THE FIELDS

The Fellowship of Love

By JUANITA B. ANDERSON

Faith of our fathers living still
In spite of dungeon, fire and sword—

SINGING together this mighty hymn of the Christian church are Olga Lowe, whose fathers came from the sword-scarred land of China; Leah Hicks, whose Indian fathers were driven from their property and homes; Bernice Robinson, whose fathers groaned beneath the chains of slavery; Justa Campa, whose Mexican fathers have been exploited by labor industrialists; May Kokobun, whose fathers were taken into internment camps, deprived of liberty and forced to abandon their possessions without due process of law; Bluebell Reade, whose homeland of Assam trembles on the verge of the world holocaust; and Carrie Dollar, whose Anglo-Saxon fathers have

contributed both good and evil to the lives of other races around the world. Not only do these girls sing together, they live, work, play, study, and pray together, for they all are living at the Baptist Missionary Training School in Chicago.

A box of goodies arrives for the Negro girls from friends in Brooklyn, and immediately the Japanese, Chinese, Mexican, and Indian girls are invited to the "party." A dinner is planned for the interracial group, to which men friends are invited and the evening is filled with games, fun, and laughter. Bluebell has never worn "American" clothes, so on her arrival at the training school the girls introduce her to the mysteries of blouses, skirts and sweaters. May forgets the heartache of last year when her family

was scattered, her education interrupted and even her right to claim her own mail challenged until her birth certificate was produced, for here is love, understanding, and happy fellowship.



Leah Hicks at a Training School devotional service giving "Nearer, My God to Thee," in the Indian sign language



There is no race discrimination or prejudice at the Baptist Missionary Training School, as this charming group around the piano in the school is demonstrating. STANDING: Justa Campa, Leah Hicks, Bernice Robinson, Carrie Dollar, Olga Lowe. SEATED: Bluebell Reade, May Kokobun

Discrimination, with all of its ugly attributes, is kept well without the school walls. Here it is deemed a privilege to be a roommate of one of the interracial group and every term there is a waiting list of girls eager to share intimately in the life of one of those whose heritage is rich with tradition and culture from another land or people.

At prayer-meeting on Saturday evening, the students of the school meet to worship in the Chapel of the Crosses. Tonight on the platform is Bluebell, robed in a beautiful blue draped dress of her native country. She leads the service with hymns, prayer, and a soul-stirring talk on the ways of India. And then comes the climax of the meeting. —Bluebell speaks of the great bond and fellowship made possible through the love of Jesus Christ. She feared the Japanese when she was in Assam, but when she came to the Training School she learned that Christians are the same whether they be Assamese, American, or Japanese. One after another, representatives of the five races at the Training School sing hymns of faith, peace, and love, and join in a joyful psalm of praise:

In Christ there is no east or west,
In Him no North or South,
But one great fellowship of love
Throughout the whole wide earth.

May the fellowship of love in Christ reach out from this school to the ends of the earth.

THE WALL

And Why It Was Written

NOTE.—In the following paragraph Mrs. F. G. Poole, author of the poem, THE WALL, gives the reason it was written.—Ed.

As my husband and I returned from the Sojourner Truth Housing Project in Detroit, our hearts were heavy. The day was a bleak one in November, and we had witnessed hatred in men's faces, and stones in women's hands. We knew very well the issues involved politically. We knew, too, those deeper human issues involved in the motivations and frustrations of men. Neither of us

THE WALL

By MARJORIE ANNA POOLE

From out my window every day
I see a wall of sinister gray.
White landed builders built it well
To show the line where black men dwell.

This side the wall no "black" may dare

To build a home, nor "trespass" where

The children of the privileged own,
(This side of the wall of brick and stone.)

Oh builders of this wall, I see
Small threat to them, but what of thee?

As inch by inch your wall took form
False pride and hate within you born
Have walled you in, and bitter guilt
Has walls more strong than those you built

Of concrete, mortar, brick, and sand
To wall the black man off your land.

No black man has "protested" yet
These white men's efforts to forget
That man is human and divine
And can't be marked by any line.
But who am I to here complain,
I can but share the white man's blame

Till I lift voice and life and hand
To raze the wall of hate or sand.

God's workman, "Time," may crumble stone,

But man must know that man alone
Will bear of arrogance and greed
Deep bloody wounds, their only seed.
O white man's God, and black man's too

Teach folk like us what we may do
To break the wall, and building well
Make earth a place where all may dwell.

felt like going home. So we drove up and down the streets of our "eight-mile road area," a segregated area for Negroes. I could not believe my eyes that there was a "spite" wall here in Detroit, but here it is, and what is worse I could see it the next morning from my own bedroom windows as I looked across the vacant lots. This is not the time to make an issue over the wall. There are so many psychological walls to

raze first. I look forward to the day when the several races will work together to take down the actual concrete structure, as we are now working to break down the other barriers.

Church and School Progress in El Salvador

One of the most beautiful baptismal services in the church in Santa Ana, El Salvador, occurred recently. (Continued on page 124)



Students from the Boarding School at Colegio Bautista, Santa Ana, El Salvador, who were recently baptized

MISSIONARY • EDUCATION

RACE RELATIONS SUNDAY February 13, 1944

The Department of Race Relations, 297 Fourth Avenue, New York 10, and the National Conference of Christians and Jews, 381 Fourth Avenue, New York 10, have prepared a packet of program suggestions to be used in Brotherhood Week, \$4.50 per hundred.

The Council on Christian Social Progress of the Northern Baptist Convention, New York 16, has an imprint of *Information Prepared for Speakers*. This is based on American Indians, American Negroes, Spanish Speaking People in the United States, and Americans with Oriental Faces. These leaflets are available at \$1.25 per hundred.

Islands of Brotherhood PROJECTS IN CHRISTIAN FELLOWSHIP

"God has made of one blood all nations of men for to dwell on all the face of the earth."

By definite practice it should be possible for groups to form ISLANDS OF BROTHERHOOD where folk of different cultures and nations may work together on common problems in fellowship, in worship, and in fun and festival. Here is an outline which might guide some folk in the development of a project.

I. PURPOSE: (1) To give definite practice in interracial and international experience on the basis of Christian principles and fellowship; (2) to disclose to those who participate in the group the breadth and variety of viewpoint and the conflicting attitudes of folk of different backgrounds and culture, in order to aid the

group to reconcile their differences and to meet and solve their problems realistically; (3) to provide opportunity to build widening circles of friendship as the basis of a new world order.

II. METHOD: (1) There should be a mutual need as the basis on which to bring together folk of different backgrounds and culture and an opportunity for each to contribute to the solution of the

problem; (2) The problem or project should be: (a) General, one to be worked out from united attack rather than a problem between two racial or national groups; (b) it may be made specific by definition of its scope; (c) it should become the integrating factor for study, service and demonstration.

III. PROJECTS: (1) Community survey leading to: (a) Provisions



"That They May All Be One"

RACE RELATIONS SUNDAY
FEBRUARY 13, 1944
MARKING
BROTHERHOOD MONTH

MATERIALS FROM DEPARTMENT OF RACE RELATIONS,
FEDERAL COUNCIL OF CHURCHES, 297 FOURTH AVE., NEW YORK 10, N. Y.
OR YOUR LITERATURE HEADQUARTERS
50¢ PER PACKET - 4.50 A HUNDRED

for child care in the community; (b) improved recreational opportunities for youth; (c) international or interfaith festivals; (d) open church doors for all. (2) Week-day church school program for all. (3) International friendships through missionaries in this and other countries.

IV. DESIRED OUTCOMES: (1) New appreciation of other cultures and peoples. (2) Respect for every personality. (3) Recognition of values respected by others; thus making understanding possible. (4) Better community service and spirit. (5) New commitments to Christ and His teachings.

The Children's Meeting

The big church doors were open all afternoon. It was a new part of town for some of the children who came, but all found a friendly hostess at the door so that they felt at home when they went into the church.

All of the children were Americans, but they came from churches of many different names: Russian, Czechoslovak, Latvian, Estonian, Hungarian, Spanish, Italian, and many others. As they sat there some were stilled by the beauty of the sanctuary; others were excited by the many new friends. The plan of worship and fellowship was explained to the children; to explore new friend-

Bible
Book-of-the-Month
I TIMOTHY
For February

ships, to learn new games, to eat new food, to become a part of one joyous group caught like fire.

How better could the children learn to be one than to sing in their Christian fellowship together the theme song of the group—that old hymn which begins “Coming, coming, yes, they are coming, coming from afar . . . to meet at Jesus’ feet.” Many lands were mentioned such as India, Africa, and the Islands of the Sea. The leader stopped to inquire where these children came from. Different ones called out the homelands of their parents. Quivering with excitement at the opportunity to have his difference a thing of value, a little lad stood up and said, “I am a Jew.” The other children were interested to have one of Jesus’ race in their midst and reacted happily toward him. The friendship process had begun.

Then they went on with their singing. Just as they reached the line “Coming, coming, yes, they are . . . China’s children . . .” the door at the back of the auditorium squeaked open and a

group of roly-poly Chinese children walked into the room. They were a part of the group, but had been delayed on the bus.

Up jumped the little Jewish lad and lads of many other backgrounds and the reality of the song was echoed in their cry, “The Chinese children really are coming.” A coincidence made this Christian friendship party an unforgettable experience.

It is the need for all of God’s children to come to “Jesus’ feet,” which leads us to suggest ISLANDS OF BROTHERHOOD. Daring plans of fellowship will beget friendships fused in Christian worship.

Another Decade Certificate

The Clark’s Summit Church in Abington, Pennsylvania, has qualified for a Third Decade Certificate. The name was omitted from the list which appeared in the November issue of MISSIONS.

Suggested Reading:

United We Grow, by THELMA DIENER. Activities prepared for youth but useful for adults. 50¢.

Get Together Americans, by RACHEL DAVIS-DUBOIS. The festival program explained. \$2.00.

Intercultural Education in American Schools. Vickery and Cole. \$2.00.

Fun and Festival Among America’s Peoples. Rohrbach. 25¢.

My Community, My Church, and Me. Guide to a community survey. Hallenbeck. 35¢.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

Two birthdays stand as a special challenge to us this year in February. One of the Father of our country who emphasized the high ideals upon which the great American experiment of a country composed of people from ev-

ery land and race was founded. The other of the great Emancipator who made everlastingly clear that the America so founded could not survive unless ideals were lived as well as expressed.

Christian churches in this month of February will be lifting

up these emphases in observance of RACE RELATIONS SUNDAY, February 13 and BROTHERHOOD WEEK, February 13-20, which is now extended to include a month of special effort in the interest of making brotherhood a living reality in the name of Christ. Young



Interracial fellowship at the National Council meeting of the Baptist Youth Fellowship at Beaver Dam, Wisconsin

people of the Fellowship should be making special efforts during this month toward finer race relations in their own communities.

Miss Olivia Pearl Stokes, Chairman of the Interracial Commission, sets forth here the developing plans for the Color Caravans which the Baptist Youth Fellowship will undertake this year.

Very sincerely yours,

Elvis P. Kappan

The Color Caravan

By OLIVIA STOKES

The Interracial Commission of the National Council of the Baptist Youth Fellowship has decided on one major project in the field of race relations for this year. "Color Caravan" is the name.

It is the desire of the Caravan team members to accomplish four objectives as they visit various church centers with a message of interracial goodwill.

First, we want to get to know you and have you become ac-

quainted with the team members. Together we are bound by our common belief in Jesus Christ. All of us are anxious to lend a hand and do our share in bringing the Kingdom of God to earth. Then when we are acquainted and all happy and feeling a great sense of "at ease," we desire to add "facts to faces," to talk together about our country, America's problems, the contributions of America's peoples, and the responsibility of democratic citizens for bringing about the fullest realization of Democracy, here in America for all peoples so that truly the United Nations may find in us a workable pattern.

Second, we would like to lead you into an understanding of the responsibility of Christians in developing the new world pattern. God made a beautiful world and placed within it all colors of peoples to beautify its fabric. Is not our job, as Christians, that of learning how to weave all of these peoples into the warp so that we form a harmonious and beautiful world—a Christian so-

ciety of peoples all seeking to know and do God's will?

Third, it is our aim to help the areas touched work out some plan whereby there can be interracial cooperation and participation among Christian peoples of that given area. In this respect, the Caravan comes as the Baptist Youth Fellowship Interracial Workshop. We want to nail down some of the suggestions made in the area of race relations to a program that will actually work. Many wonderful things are budding in the field of better race relations. Let's not be behind pushing as Baptist youth, but in front pulling!

Fourth, the Color Caravan will serve as an experiment to show what can be done, how it can be done and why it must be done. We hope that all the mistakes will happen to us because when the state, area associations and local, city and community groups adopt the idea, later we hope, there need be no errors—we can't afford to make blunders in this business now. We are already years behind the times in accepting a man on his merits. Success will speed production in race relations—so be patient. Let us try out the project this year—next year we'll throw open the idea and say, "go to it—here's how and why."

Wouldn't it be taking coals to New Castle to say to you that the Color Caravan will have color in its composition? We plan for a membership that includes a Negro, Chinese, Caucasian and American Indian. That's about all that will ever be able to travel together—about four on any one engagement. Yes, there may be two teams, one in the East centered around New York (city of racial mixtures) and one about Chicago (another interracial center). Who can invite us? Any

church in the Northern Baptist Convention. Who finally decides on engagements? The Joint Committee on the Caravan (and finances!)

How would a typical program of the Caravan be planned? Let us sleep in your homes. Hotels are crowded and formal. Invite us to meals—once in a fellowship dinner of youth of the local church or several church youth groups combined. The dinner to be interracial? Of course!

That was for the beginning or the introduction. Now for the body of the stay, we'd like first to be a part of the Church school session, leading worship, speaking during class study and visiting persons in interviews before and after sessions. During the morning church hour, our plans lend themselves to two alternatives. We could bring the morning message as a team—each member speaking eight to ten minutes or we could present our message as part of the service in 15 minutes, in addition to the pastor's sermon.

Did you ask how we'd close? We want a "Town Hall" meeting. Yes, an opportunity for all Christian citizens to come and decide the general welfare—Listen—Reject—Accept and above all ACT!!

There's a real big job of preparation necessary on the part of the inviting community or church if this Caravan visit is to mean the most, both to the givers and the receivers. Need I say what are the details of preparing the minds, hearts and hands for the Color Caravan? I think not.

Someone has said, "Nothing is more powerful than an idea when its time has come." The time has come for better race relations. The Kingdom of God cometh not with observation—the Kingdom of God is within you—. We are on our way!"

The Races of Mankind

This Public Affairs pamphlet, by Ruth Benedict and Gene Weltfish, 10 cents per copy, is well illustrated and deals effectively, but withal graciously, with a problem uppermost in the post-war world. There is a definite recommendation of the Bible and its teachings in connection with this study, that all the peoples of the earth are a single family and have a common origin. The races of mankind are what the Bible says they are—brothers. Eminent anthropologists have put information in the simplest terms, and the editors have helped to convey their points through headings and pictures as well. Physical characteristics, racial superiority, customs, intelligence, are dealt with briefly but effectively. The problem of race prejudice is faced squarely. Groups that are participating in an effort to counteract it are listed, including Christian agencies. Whether as a leader, or teacher, or a member of the congregation you should read this little pamphlet.

Baptist Youth Fellowship Organized in New York State

The Baptist Youth Fellowship of the State of New York unani-



Gertrude Botsford

mously elected the brilliant Cornell student, Gertrude Botsford, as President when the State Fellowship came into being during the Thanksgiving week-end of 1943. Ably supporting her in the challenging task are: Vice-President, David Hart; Secretary, Lillian Mears; Treasurer, Lynn Smith (who also serves as Youth Commissioner in the State for the World Emergency Forward Fund); and Corresponding Secretary, Mary Freeman.

At this issue of MISSIONS goes to press, the Executive Committee announces carefully-made plans for the year ahead.

The need for simple, helpful information for the local churches was recognized as paramount, and a Publication Committee was empowered to arrange for a Baptist Youth Fellowship page in *The Baptist New Yorker*, the official monthly organ of the State of New York. This page will carry information concerning all youth groups which are a part of the Fellowship: Judson Fellowship, World Wide Guild, Student Groups, Royal Ambassador, Church School groups, etc.

An official publication for the Fellowship was planned, to be issued quarterly, the first issue to be mailed to the presidents of all youth groups within the local churches early in 1944. Miss Barbara Jores, an honor student at Syracuse University, was elected Editor, and she has chosen Vice-President David Hart as her assistant.

The Annual New York State Safari, which has been sponsored jointly by the Judson Fellowship and the World Wide Guild, will now be the full responsibility of the Fellowship. The program has been planned and the faculty chosen for this series of area meetings to be held April 17-28.

An Area Aide for each of the eleven districts was chosen to Assist—Inform—Direct—Encourage—the young people in all areas. The first task will be to promote the meetings of the Safari at which it is expected there will be a total of at least 2,000 young people in attendance.

Plans were made for the annual observance of the Fellowship Vesper Day, which has long been sponsored by the World Wide Guild but is now taking on wider significance for all youth. And the first annual meeting of the State Fellowship is now being arranged, to be held in the autumn following an augmented Executive Committee meeting in July, during the period between the Summer Assembly and the Guild House Party on the Keuka College Campus.

Two outstanding emphases were stressed by the young people. The first, to have "as a primary function this year the World Emergency Forward Fund" to which all youth groups have already contributed considerably more than \$1,000 in addition to gifts through the respective churches of the young people. These gifts came from: Camp Neyoraca,

Summer Assembly, Camp Carmen, Camp Clough, Camp Carey, World Wide Guild House Party, Young Adult Assembly and the Fellowship Vesper Day Services.

Secondly, Norman Joslin, in an impassioned plea, sponsored a recommendation "that the Baptist Youth Fellowship of New York designate that at least 50% of the budget raised each year be devoted to missionary benevolence." The young people have taken this matter very seriously and when there was presented to Lynn Smith, Treasurer, the remainder of the money contributed by adults to make possible the November Congress, the young people with one accord agreed that it should be divided immediately. Thus a gift for missions was made even before the Fellowship had its Executive Meeting.

The Baptist youth of New York State have caught a vision of "Wider Horizons" (which will likely be the title of their publication) and they have caught a vision too of a new Kingdom emerging on earth once the "fellowship spirit that centers in the Master becomes the dominant spirit of the world in which we live."

Vesper Echo

Vesper Day made its mark in Fellowship circles and news keeps coming in about the ways in which it was observed and the binding influence it had on all our hearts. The undergirding of these spiritual bonds should give strength and reality to the Baptist Youth Fellowship. Here is what one group did in the Nation's capital.

"I think you will be interested to know that at our city-wide Vesper Service sponsored by our Columbian girls, but to which were invited our young men also, we had a dedication of our gifts for the Tule Lake Relocation Center. There must have been at least 25 or 35 actual gifts besides contributions from individual Chapters amounting to \$6.00 received in cash. We did not have as large a crowd present as we had hoped for in spite of the fact that the Vesper Service had been given much publicity. We did feel, however, that the spirit of the meeting was very fine. In our program, we utilized the special Vesper Service as well as having a missionary speaker."—Mrs. Gaye L. McGlothen, World Service Secretary, Washington, D. C.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

February is a happy month to which to look forward, for there are so many opportunities for parties. We have Valentine's Day and Lincoln's and Washington's Birthdays to observe in some special way. Did you know that February is also the month of Interracial Brotherhood? Those are two big words for big boys and girls, but I think we can all under-

stand if we try. Shall we take one word at a time?

Interracial means coming to know boys and girls who are of another race than we—Negroes, Chinese, Japanese, Mexicans and Indians. The word "brotherhood" means that we treat people as though they were our own brothers. So the words "Interracial Brotherhood" say to us that we are going to get ac-

quainted with some boys and girls of another race and treat them as our own brothers and sisters.

February is party time. What fun to plan a party for a group of boys and girls of another race. Perhaps there is a group of Negro children or Chinese or Japanese children whom you could invite. You will want to let them help you plan your party. Perhaps they could be asked to teach you

some new games, or a new song. It may be that on the day they come to visit your group you will plan some service project for all to do. Could you cut pictures out of magazines and paste them in a scrapbook for a children's hospital or a Christian Center? If you are a group of Juniors perhaps you could make some games or toy animals for a group of younger children. If you work and play with another racial group you will learn to know them better. You will like them, for they are just like you!

I believe that is what Jesus would do if he were here, for he said, "I was a stranger and ye took me in."—*Matthew 25:35*.

Sincerely your friend,
Florence Stansbury

The Merry Maids

This group of happy girls are in a Sunday School class in the Baptist Church, Litchfield, Ohio. They enjoy their missionary study through the use of *Tommy Two-Wheels* and the Baptist material *Americans All*. At Christmas time the girls sent a box to the Japanese Relocation Center at Hunt, Idaho. They also sent a box of Sunday School papers and puzzles to the Christian Center in Cleveland. These girls are



Sunday school class at the First Baptist Church, Litchfield, Ohio

putting into action their missionary education. We are grateful for groups such as this!

PATTY

The story of a Chinese girl whose father chopped off her toes

By LOIS JENSEN

In the big ward of Suifu Women's Hospital a nurse was dressing the feet of a little four-year-old girl. Nearly half the patients were war orphans who had come over the long trek westward, but this child was from the city—a pitiful little thing, speechless with misery. In her big dark eyes were fathomless depths of suffering, such as never should be seen in the eyes of a child.

I soon learned her story. Her name was Fong and, as she had no given name, she was called "Fong May May," which means "the little Fong girl." She had no mother and her father was an opium addict. To satisfy his craving for the drug he diabolically chopped off the toes of his little daughter and put her on the street to beg.

Mr. Lun, head Magistrate of the Suifu District, saw her and was touched. He inquired into her case and sent men to arrest her father, but he was warned and escaped. Mr. Lun sent the child to the Women's Hospital to be cared for.

Long after the war orphans had learned to laugh, Fong May May was still dumb and smileless. I wondered if she would ever smile again. One day I put an orange on her coverlet. She took it in her thin little hand and rewarded me with a smile as bright as the dawn. When her feet healed, she pegged around on them and played with the other children. Mrs. Hsu, the pastor's wife,



Patty Fong

taught the children songs and Bible verses and told them stories. Fong May May learned quickly. She seemed to have forgotten the past and when I went on summer vacation she was almost well.

Upon my return to the city Fong May May, who had been sent back to the Magistrate, could not be found and I feared I had lost her forever.

Christmas came. Our Children's Church bought oranges and distributed them to poor children. Mrs. Hsu and I went with them on this mission. In an old temple was the Police Station where Mr. Lun had prepared a refuge for beggar boys and taught them to make straw sandals. We found the boys comfortably clothed in long blue gowns—apparently healthy and happy. But to my horror I saw little Fong May May crouched under one of the sandal frames—the picture of utter misery and hopelessness. Though it was bitterly cold she was thinly clad. There were sores

on her head and feet. She did not look up or speak when the children filled her lap with oranges. It was not a "Merry Christmas" for me. What could we do to save Fong May May from that slow death?

Outside the Great North Gate of Suifu stood an old rundown Tea Garden. This had been leased and set in order to welcome war orphans. It was named the Herman Liu Memorial Home, run by fine Christian women selected by Mrs. Herman Liu, and sponsored by Madame Chiang Kai-shek.

One day I was in the pleasant courtyard of this Memorial Home, chatting with some of the women and I told them about Fong May May. At once they were interested and wanted to see her. The next day I took two of the teachers to the Police Station and asked to see Fong May May. Some ex-beggar boys showed us where she lay on a pile of straw. Even the rough-and-ready beggar boys felt sorry for her. Her feet had become so painful that she could no longer walk. Her only cover was a straw mat and no care was taken of her except to bring food. It was expected and doubtless hoped that she would die very soon, for her sobbing disturbed them in the night. The Si girls were as distressed as I, and said if she could be returned to the hospital for care they would take her into the Home when she was well.

This seemed an ideal solution and the necessary arrangements were made at once. The ex-beggar boys found an old but reasonably clean garment to take the place of her sodden clothes and she was soon in a ricksha on her way to the hospital.

For a time she had a raging fever; the crippled feet were useless; the painful sores had to be



Nancy Jonel Lane

carefully dressed. But at last she was healed and could smile again. Special shoes were made for her and she ran around as happily as the other children. When I visited the ward the first thing I noticed was her radiant smile—like a sunbeam in the room.

Now it was decided that Fong May May should have a name. Miss Si gave her a Chinese name and I asked a sick boy in the Chengtu Hospital, who had followed her history through my letters, to give her an English name. He thanked me for "the honor" and named her "Patty." To her extreme delight I wrote "Patty" on a bright colored paper and gave it to her.

Patty has since become a contented member of the Herman Liu Memorial Home, studying in the Primary School. She will never eat, even if late to table, until she has given thanks to God.

It is difficult to imagine that this round, rosy child, the picture of health and happiness, can be

the little waif who a year ago lay dying in the old temple.

Good Work by Nancy

Nancy Jonel Lane, Dodge City, Kansas, is ten years old. Nancy read 25 books from the Children's World Crusade reading list. She read more books than any other child in the state of Kansas, according to the reports.

Friends Around the World

It's February and time to introduce our boys and girls to a new study. We hope you have enjoyed your study of *The Church and America's Peoples*. It is interesting to have so many new friends right here at home. Now we are ready to take a long trip and visit many far-away places to find new friends.

These new friends will be found in Africa, China, Japan, India, the Philippines and Burma. These boys and girls will have dusky brown and pale yellow faces; they may wear clothes that do not look like ours, but they are boys and girls just like you. They like to play games. They love their mothers, fathers and little brothers and sisters; they go to school and to Sunday School.

In the study books, *Welcome House* for the Primary children and *Far Around the World* for the Junior children, these new friends will be introduced. These stories will give you a good picture of life in other lands.

Friends Around the World is our Baptist Mission Study Course that may be used with the above-mentioned books, or it contains sufficient material to form a basic study course. In the course you will find worship material, stories, activities and service projects. Be sure to order your copy today!

A good map of Europe and Asia may be made by your group.

On this map show where we as Northern Baptists have mission work today. You will find the necessary information in the Book of Remembrance 1944.

Our game book *Children's Games from Many Lands* will give you games from each country.

Boys and girls begin to feel a fellowship with those with whom they may play.

These materials you need for your new study: *Friends Around the World*—Baptist Mission Study Course, 25¢; *Welcome House*—Primary Study Book, 50¢; *Far*

Around the World—Junior Study Book, 50¢; *Map of Europe and Asia*—30 x 40", 35¢; *Children's Games from Many Lands*, \$1.00.

Order materials from the Department of Missionary Education, 152 Madison Ave., New York 16, N. Y.

THEY SERVED THEIR DAY AND GENERATION

Arthur W. Rider

A TRIBUTE BY JESSE R. WILSON

Arthur W. Rider was born in Carlinville, Ill., March 31, 1863; was educated in the public schools of Jacksonville, Ill., and at Illinois College, taking his A.B. degree there in 1886; served as Jacksonville Y. M. C. A. secretary for two years, and field worker of the Illinois State Sunday School Convention for one and a half years. In 1889 he organized the Memorial Baptist Church in Los Angeles and became its first pastor. In 1899 he was appointed Traveling Secretary for the American Baptist Missionary Union in the Pacific Coast District, later District Secretary and in 1913 Joint Secretary of the Foreign and Home Mission Societies. At his own expense in 1905, he visited Japan, China and the Philippines. In 1910 he was a delegate of the American Baptist Foreign Mission Society to the World Missionary Conference in Edinburgh, Scotland, and later toured in England, Germany, Italy and Switzerland. He served as General Representative of the New World Movement, and as Field Worker on the Pacific Coast for the Judson Campaign. During his years of service he secured over a million dollars in gifts and annuities. For many years he was an active member of the Pacific Coast Committee of the Missionary Education Movement. He taught classes in missions for many summers, and led life work conferences in summer assemblies. He was on the Board of the Berkeley Baptist Divinity School. He was honored with the degree of Doctor of Divinity by

Berkeley, also by Illinois College and by Redlands University.

He was married in 1916 to Mrs. Ada T. Hamill, widow of Dr. H. M. Hamill, well known in the work of the International Sunday School Association, who survives him. In 1936, well beyond the retiring age, he retired. He died in Los Angeles on December 4, 1943. He always cherished the fact that when he was still a young man, a missionary-minded woman, by a special gift in his name, made him a life-member of the American Baptist Foreign Mission Society. He was utterly devoted to the world Christian mission and his life work was to win new friends for the great cause.

Walter G. Boyle

Walter G. Boyle, Secretary of the National Council of Northern Baptist Men since 1928, died of a heart attack in Philadelphia, Pa., on December 6, 1943. He was on his way to the station to return to New York. He was 70 years old. Formerly engaged in the wholesale woolen business in New York City, he worked in the Y.M.C.A. as a volunteer. In February, 1906, he became full time religious work secretary. From the spring of 1918 until early in 1919 he served with the Y.M.C.A. in France. In 1927 he was appointed by the Northern Baptist Convention to work with the Laymen's National Committee to undergird missionary giving throughout the country and to increase missionary interest among men. The next year that committee became the National Council of Baptist men and Mr. Boyle served as its secretary

until his death. He was well known in the leadership of Northern Baptist men and had had personal contact with most of the churches of the Northern Baptist Convention. He is survived by his widow, Mrs. Janet Boyle, a sister and a brother.

Clarence B. Antisdell

Clarence B. Antisdell, president emeritus of Benedict College, Columbia, S. C., died on October 27, 1943, in his home on the college campus. He was 80 years old. Born in Afton, Wis., he was educated at Madison University, Chicago, Vermillion State University in South Dakota, and at the Morgan Park Theological Seminary. After a pastorate in Chicago he was appointed a missionary by the American Baptist Foreign Mission Society and served in Belgian Congo from 1892 to 1903, and was transferred to Burma, where he served from 1905 to 1912. For a year he occupied the chair of missions at Colgate Theological Seminary before its merger with the Rochester Theological Seminary. In 1917, under appointment by the American Baptist Home Mission Society, he went to Columbia, S. C., to teach at Benedict College, one of the outstanding Negro colleges supported by Northern Baptists in the South. Two years later he was appointed President. After more than 20 years in the presidency, he retired in 1930 and was made President Emeritus. Thus over a period of more than 50 years he left the impact of his life and faith on many lives in three continents. He is survived by his widow who served with him in Africa and Burma and in the South.

MISSIONS CROSS WORD PUZZLE PAGE

No. 73. The Rich Young Ruler

ACROSS

2. "... give to the poor."
Mark 10:21.
4. "and . . . and follow me."
Matt. 19:21.
8. Lord Provost.
10. See 52 Down.
11. "Go out quickly into the streets and . . . of the city." Luke 14:21.
12. Small yellow bird.
13. New Zealand extinct bird.
15. A bandage for the head.
16. Against; Veterinary Surgeon.
17. Fifth month of the year (pl.).
19. Clergyman; centiliter.
20. "This voice came not because of me, but for your . . ."
John 12:30.
22. "The disciples were astonished . . . his words."
Mark 10:24.
23. "... my yoke upon you."
Matt. 11:29.

25. "All these things have I kept from my youth . . ."
Matt. 19:20.

26. From.
27. New England state.
28. War heroes.
29. Second note in scale.
30. See 37 down.
31. "sharp sword with two . . ."
Rev. 2:12.
33. Greek letter.
34. Size of shot.
36. "than for a rich man to enter into . . . kingdom of God."
Matt. 19:24.

38. "whosoever doth not bear his . . . and come after me." Luke 14:27.

41. Girl's name.
43. South America.
44. An art student. (F.).
46. "... came one running."
Mark 10:17.

47. Mother.

49. "hid themselves in the . . . and in the rocks." Rev. 6:15.

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NO. 31

Last Month's Puzzle

50. Newspaper item.
51. "... whatsoever thou hast."
Mark 10:21.
53. "... shalt have treasure in heaven." Mark 10:21.
- 54 and 55. "My sheep hear my voice and I know them, and they" John 10:27.

A saying of Jesus is 2, 4, 23, 25, 36, 38, 53, 54, and 55 combined.

DOWN

1. "Thou knowest the . . . s."
Mark 10:19.
2. "and went . . . grieved."
Mark 10:22.
3. Compass point.
4. "Why . . . thou me good."
Mark 10:18.
5. "there is none good but . . . , that is, God." Mark 10:18.
6. "they were astonished out of . . ."
Mark 10:26.
7. Plural ending of nouns.
8. "Then Jesus beholding him . . . him." Mark 10:21.
9. "for he had great . . ."
Mark 10:22.
11. "One thing thou . . ."
Mark 10:21.
14. "He promised with an . . . to give her whatsoever she would ask." Matt. 14:7.
18. "for we have seen his . . . in the east." Matthew 2:2.

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NO. 42.

21. Imitated.
 24. Sharp.
 32. "for my sake and the . . . s." Mark 10:29.
 35. Capital of Moab. Num. 21:28.
 36. "I give unto you power to . . . on serpents and scorpions." Luke 10:19.
 37 and 30 across. "how . . . is it for them that . . . in riches." Mark 10:24.
 38. "It is easier for a . . . to go through the eye of a needle." Mark 10:25.
 39. ". . . if he shall ask an egg, will he offer him a scorpion." Luke 11:12.
 40. "And he was . . . at that saying." Mark 10:22.
 42. Exclamation.
 45. "and . . . the world to come eternal life." Mark 10:30.
 48. "with God . . . things are possible." Mark 10:27.
 51. "as Jonas was a sign unto the Ninevites, . . . shall also the Son of man be." Luke 11:30.
 52 and 10 across. ". . . , . . . have left all, and have followed thee." Mark 10:28.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Have We Praying Hands?

By BERTHA GRIMMELL JUDD

IN RECENT years we have become familiar with the picture of two hands uplifted in prayer. Gnarled hands they, are—toil worn, marked with heavy veins indicative of the labor to which they were accustomed. In their youth two aspiring painters had studied together to perfect themselves in their art. Hard pressed by poverty, it became evident that the desired goal could not be attained. Then it was that one said to the other: "You go on with your studies now. I will support you with the labor of my hands until you are through. Then I, too, will study." Thus began a lifetime of devotion. The friend did not find his opportunity until it was too late. His hands lost their flexibility. His fingers became "mechanic's fingers." But to Dürer the stiffened hands were the superlative expression of prayer and sacrifice.

To the women who are chosen to be the devotional leaders in the state, the association and the

local church these "Praying Hands" speak a powerful challenging message. "Prayer costs," they say. "True prayer is consuming desire. Prayer is life." Our words of prayer need to be confirmed by the deeds of our lives. In the fifth chapter of Deuteronomy in these striking words God prays for His people: "Oh that there were such a heart in them that they would fear me and keep all my commandments always, that it might be well with

them, and with their children forever." Here is the divine prayer that we should admonish one another to answer.

It is significant that the devotional leaders are making a three-fold emphasis: worship, evangelism, stewardship.

WORSHIP—*Praying hearts.* Worship comprehends all that is meant by private and corporate communion with God: meditation, adoration, thanksgiving, confession, supplication, intercession, surrender to God's will. In Bible reading we have fellowship with psalmists and prophets and apostles and share in their experience that "the entrance of Thy word giveth light." "Thy word have I hid in my heart that I might not sin against Thee," for God speaks to us through His word. In prayer we lay hold on the power of God, providing a channel for His will. Dr. Theodore Parker of London declared, "Sometimes when, as the world would say, you are only praying, you may be starting things from the vital point." Does not worship also include regularity in church attendance? For the Jewish people the Sabbath was to be a day of "holy convocation." St. Paul impresses upon his fellow Christians the importance of corporate worship: "For-sake not the assembling of yourselves together." These things we are commanded to observe, and to teach our children to observe, not as lip service, but as the offering of reverent praying hearts.

EVANGELISM—*Praying Feet.* Such worship of God in spirit and in truth clamors for expression, for the telling of the glorious message of salvation. We call it evangelism. It sent the early Christians, when they were scattered abroad by persecution, "everywhere preaching the word." It made Paul, the apostle to the Gentiles, aflame



with a passion to reach with the gospel the outer boundaries of the then known world. Through the centuries it has impelled missionaries to minister in every continent and in more than a thousand languages. In the homeland, preachers, deacons, Sunday school teachers, humble men and women in unnumbered communities have carried the good news to neighbors and friends. Of all these prophets sings: "How beautiful upon the mountains are the feet of him that bringeth good tidings." The apostle urges us to emulate their example: "Have your feet shod with the preparation of the gospel of peace." Do you and I have praying feet? Do we expect our children to have them?

One of our foremost pastors, outstanding in his love and understanding of young people, recently found two of his Junior boys waiting for him outside the church. "We heard what you said a few Sundays ago, and we want to be baptized," said they. They were fully aware of the importance of their decision and were invited to meet the deacons. On the appointed evening they came, a third boy with them. "We talked to him, and he wants to come too," was their explanation. Being disciples, they at once became "disciplers," as all Christians should.

STEWARDSHIP—Praying hands. When the Israelites of old entered the courts of the temple it was required of them that they bring an offering. And this offering was always to be of the best that they had: "a lamb without blemish," "the first fruits of their increase." They were not allowed to forget that "it is God who giveth thee power to get wealth." They were God's stewards: the custodians and distributors of God's bounty who was owner of all. "Bring ye

all the tithes into the store house" was the condition of blessing in those far off days. Is it not today? How much more than the Jews of old ought we who have experienced the fullness of God's love recognize ourselves to be "stewards of the manifold grace of God?" Insofar as we lack a vital sense of stewardship responsibility and privilege, our worship is lacking in vitality. Hands lifted in true prayer to God are ever open to human needs.

It is this devotion toward which we the devotional leaders should aspire and to which we should direct the aim of the women of our churches; devotion which is boon of "the constraining love of

Christ" in our hearts. This spirit will make **THE WORLD DAY OF PRAYER, February 25, 1944**, a day productive of streams of healing in our desert world.

TIDINGS

(Continued from page 113)

curred recently. The candidates were all from *Colegio Bautista* and included two teachers and five students.

Branch Sunday schools in El Salvador are growing rapidly under the leadership of the native brethren. Some thus reached are now attending the main church school. The branch schools are also serving as preaching centers during the week. A number of churches in the States have sent used greetings cards and small offerings. The children in Santa Ana have enjoyed cutting out the pictures from the cards and pasting them on colored mounting paper purchased with the gifts. These with an accompanying Bible verse delight the youngsters in the branch Sunday schools and take the place of more expensive materials.

Interest in Latin America shows itself now in the many letters we receive from churches and secular organizations in the States, asking that our pupils write them about their country, the people and customs. Many of our children have answered these calls, and some inter-American friendships have developed therefrom.

The interest in the study of English is also very marked. A few months ago we started a class after school hours at *Colegio Bautista*, in answer to continuous pleadings from office girls and others from the leisure class. Some 20 have been in attendance and it is an opening for friendly contacts among adults not reached otherwise.—*Ruth Carr.*



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WOMEN OVERSEAS*(Continued from page 111)*

of space, with narrow aisles between the blocks of beds. So our deck-mates were more literally bed-fellows! However, activities on the boat were soon arranged so that we would not stagnate completely. Classes in all kinds of subjects were soon under way. Although we had fresh water for only two hours a day—7 to 8 A.M. and 5 to 6 P.M.—with far too few basins for 1,500 people to use, we all managed agreeably somehow, for we could “see the end.”

We expected great things of the *Gripsholm*, but our anticipations could not match the care we received—courtesy, food, clothes, letters and telegrams for which we had been waiting for two years! The classes which we had been so eager to attend on the *S.S. Teia Maru* that we sat on the floor to listen (there were about 100 chairs for 1,500 people on the decks) were almost superfluous on the *M.S. Gripsholm* where “movies,” “talkies” and more lectures were provided. We had chairs and could sit and visit. There was keen interest in the Bible classes and the Lord did great things for us on the trip, spiritually as well as physically. Church services led by bishops and preachers of long experience and Bible classes and discussion groups gave many of us “mountain top experiences.” On the ship there were more than 600 missionaries—Roman Catholic sisters and priests and workers from many different Protestant denominations. There were 39 doctors, 8 dentists and more than 60 nurses. We medical people are, of course, greatly needed in our regular work in China and we dream of the day of our return.—*Willie P. Harris, R.N., Ningpo.*

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Meanwhile, hundreds of miles to the west, in Sandpoint, Idaho, Pastor Arthur F. White also held meetings in schoolhouses. When he reached retirement age, Ernest A. Wright, Jr., was called to take his place. Making a survey of his district, Mr. White found, within a radius of 15 miles, 12 practically unchurched communities, and eight others were discovered within twenty-five miles of the center of his parish, with 150 to 750 people residing in each locality.

Here was a chance for the denomination to do something for these unchurched rural groups. Mr. Wright realized the need of trained help and, with the cooperation and
(Continued on page 128)

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THE SECRET PLACE

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(Continued from page 126)
support of the American Baptist Home Mission Society, he secured the services of Miss Eva Dahljelm, who during the past year has been serving in five of the centers that are reached from Sandpoint. At Dover, three miles from Sandpoint, she makes five contacts each week—a kindergarten, a mother's club, a children's club, a young people's group and a Sunday school with 35 children enrolled. At Westmond, 11 miles south, she directs a Sunday school, holds preaching services twice a month and conducts a vacation school in summer. At Colburn, 16 miles north, she has another Sunday school, meets a group of young people every Thursday and leads week-day classes in religious education. There is a vacation school here also. At Oden, 9 miles east, she holds bi-monthly preaching services and supervises another vacation school. Finally, at LaCleda, 16 miles west, a young people's group is developing.

Who is Eva Dahljelm? She is "the young girl who came seeking her Lord" in one of Robert Larson's schoolhouse services at Eastlake, Michigan. A graduate of the Baptist Missionary Training School

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If the "flu" also invaded your home in December you can sympathize and understand.

BOOK REVIEWS

(Continued from page 36)

Prayers of the Spirit, by JOHN WALLACE SUTER, is an admirable collection of 100 prayers for private or public use. Grouped by topics, such as the church, inward calm, seasons and days, sickness and death, Christian brotherhood, these prayers cover a wide range and are especially appropriate for war-time worship and devotion. The closing prayer, "A Wartime Supplication," considerably longer than the others, is remarkable in its comprehensiveness and thoroughly Christian spirit. (Harper and Brothers; 50 pages; \$1.00.)

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Caught by the Camera

(Illustrated in this Issue)

AMERICAN JAPANESE: Scenes in resettlement from Relocation Centers, 84-85.

AMERICAN NEGRO: Detroit Race Riot, 74; Baptist Youth Interracial Fellowship, 79.

CHINA: Churches in Swatow, Shanghai, Shaohing, 80; Ningpo Hospital, 81.

MISCELLANEOUS: Map of Japanese Empire, 72; Los Angeles Race Picket Line, 77; *M.S. Gripsholm*, 91; World Parish Day observances, 108-109; Litchfield Sunday School class, 119.

PERSONALITIES: Paul Robeson, 70; George Washington Carver, 70; Marian Anderson, 70; Benjamin E. Mays, 75; Women missionaries repatriated, 110; Students at Chicago Training School, 112; Baptist Youth Fellowship, 117; Patty Fong, 120; Nancy Jonel Lane, 120.

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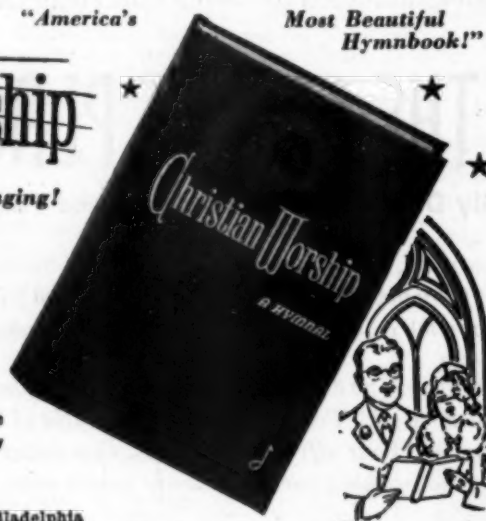
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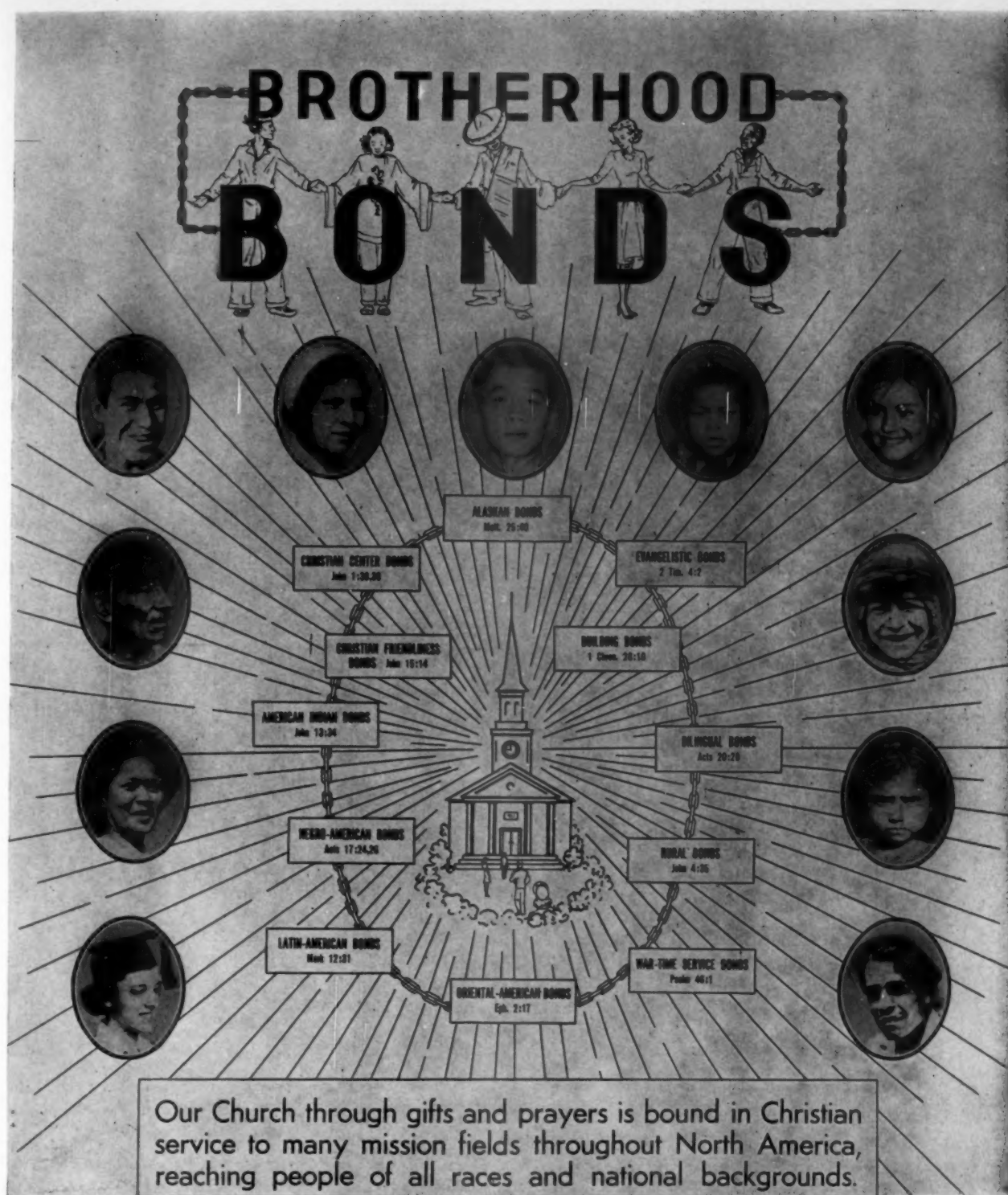
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Where Do We Stand?

BECAUSE reports from our local churches to their state offices are still incomplete, it is not possible to announce an exact figure for the World Emergency Forward Fund, as of December 1943.

Yet enough is known about the results of the offering on December 5th to estimate that the figure, when announced, will show an encouraging increase over the amount raised last year up to and including the Sunday of Sacrifice.

It should be remembered, however, that the goal of the World Emergency Forward Fund — \$1,500,000 — is more than twice the sum we set out to raise for last year's World Emergency Fund.

This means that there can be no let-down now. The completion of the Forward Fund is a year-round effort — in which all of our churches and their individual members must carry their full responsibility if we are to achieve another victory on April 30th of this year.

A second point to bear in mind is this. Since approximately half of the Forward Fund will be used for reconstruction and relief work after the war is over, United States war bonds and war stamps can be accepted, as well as money, for offerings to the Forward Fund. Your state office will tell you just how to make over your war bonds to the Northern Baptist Convention, so that they may be used for the great purpose of rebuilding and Christianizing a war-devastated world.

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